

CHRISTIA- NOGRAPHIE,

OR

The description of the multi-
tude and sundry sorts of Christians
in the World, not subject to
the Pope.

Syn. 6. 63. 11

With their vnitie, and how
they agree with the Protestants in the princi-
pall points of Difference betweene them
and the Church of Rome.

*Goe yee therefore and teach all Nations, baptizing them in the
name of the Father, and of the Sonne, and of the holy Ghost.
Mat. 28. 19.*

*And they went forth, and preached every where: The Lord
working with them. Marke, 16. 20.*

*After this I beheld, and loe, a great multitude which no man
could number, of all nations, and kindreds, and people, and
tongues, stood before the throne and before the Lambe. Rev. 7. 9.*

The second Edition enlarged.

LONDON,

Printed by W. J. and N. O. for Matthew
Costerden, Stationer. 1636.

CHRISTIAN NOGRAPHY

The description of the manner
in which the Holy Spirit
descends upon the hearts of Christians
and the manner in which they are
enabled to live in the love of God
and their brethren.

With their virtues and how
they agree with the Promises in the Gospel.
All points of Difference between them
and the Church of Rome.

God has therefore sent all Nations, baptizing them in the
name of the Father, and of the Son, and of the Holy Ghost.
The Lord Jesus Christ, who has given us the Holy Spirit,
will send him down upon us, and we shall be baptized with
the Holy Spirit, and we shall be able to live in the love
of God and our brethren, and we shall be able to overcome
the world, the flesh, and the devil.

The second Edition enlarged.

LONDON,
Printed by W. J. and N. O. for Matthew
Colclough, Stationer; 10 3 d.

*Is Mr. Scott.
A remembrance of
Antiquities*



TO
THE RIGHT REVEREND
FATHER IN GOD FRANCIS
Lord Bishop of *Elie*, my Verie good
Lord.

IT was an observation of our
late Sovereigne Lord, King
James, of blessed memory that
VVhereas the *Romanists* can-
not confirme their Faith, either
by sacred Scripture, or ancient Traditions;
Their manner is to cry up the Visibility of
their Church, and Authority of the same:
And thereby they delude many of the igno-
rant and unlearned, bearing them in hand that
there was no such thing in the world as a Pro-
testant, before *Luther*: And that before
his time, all *Christians* in the world beleevd as
a 2 they

THE EPISTLE

they doe: And that their Church hath not onely beene visible in all ages, and all times, but eminently conspicuous, & illustrious. And to this purpose one of that sect latly delivered to a person of qualitte, this writing following, (*viz.*) It is plaine in holy Scripture, and confessed by the Protestants, that the Church of God should be alwayes visible, and it was agreee by D. White, and D. Featly, to Mr. Fisher, and Mr. Sweet, to prove a visible succession in the Protestant Church, that they both could and would in all ages, from Christ to Luther by name, out of good Authors produce Doctores and Pastors professing the Religion which the Church of England and Protestants professe. This was promised. This was required, without shifts, and idle delays, &c.

Whereas in this writing, and absolute promise is pretended to be made by your Lordship, and D. Feattie, to Master Fisher, and Mr. Sweet: I finde in the relation of the conference (testified and subscribed by Honorable personages, and others,) The said promise to be made but upon condition onely: That the forenamed Iesuits would shew visible professors of the intire Doctrine of the Romish Church, (as it is comprised in the Councell of Trent) in all ages, and name them out of good Authors, especially of the first 600 yeres
And

DEDICATORIE.

And in particular your Lordship required them to prove, by Christ and his Apostles, or by any of the Fathers for the first 600. yeeres, these sixe Tenets of the Roman Church, viz.

Conference.
pag. 22.

1 That all power of Order, and Jurisdiction, in respect of the Churches, is to be derived from the Church of Rome.

2 That no Scripture sence, or Translation thereof, is Authentickall, unlesse the same were received from the Church of Rome.

3 That the Roman Church onely was, and is the Authentickall Custos of unwritten Traditions.

4 That all generall Councels were called by the sole Authoritie of the Pope, and that hee might ratifie and disannull whatsoever pleased him in them.

5 That the Pope hath power to Canonize Saints.

6 That the Pope had or hath power to depose Princes.

Likewise Doctor Featlie required of them to produce out of good Authors, not any Empire or Kingdome, but so much as any Citie, Parish or Hamlet, within 500. yeeres after Christ, in which there was any Visible assembly of Christians to be named, maintaining and defending either their Trent Creed in generall, or these points of Popery in speciall to wit.

Conference.
pag. 7.

Conference.
pag. 9.

1. That there is a treasure of Saints merits, and

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superabundant Satisfaction, at the Popes disposing.

2 That the Laitie are not commanded by Christs institution, to receive the Sacrament of the Lords Supper in both Kindes.

3 That the publique service of God in the Church, ought, or may be celebrated in an unknowne tongue.

4 That private Masses wherein the Priest saith, (edite & bibite ex hoc omnes,) and yet eateth and drinketh himselfe onely, are according to Christs institution.

5 That the Popes pardons are requisite, or usefull to release soules out of Purgatory.

6 That the effect of the Sacrament dependeth upon the intention of the Minister.

7 That extreme unction is a Sacrament properly so called.

8 That we may worship God by an Image.

9 That the sacred Hoast ought to be elevated, or carried in solemne procession.

10 That Infidels, and Impious persons, yea Rats and Mice, may eat the body of Christ.

11 That all Ecclesiasticall power dependeth on the Pope.

12 That he cannot erre in matter of Faith.

13 That he hath power to cannonize Saints.

14 To institute Religious orders.

15 To depose Kings. &c.

He also urged Master Fisher, and Master Sweet, to name but one Father or one writer of

DEDICATORIE.

note, who held the particulars above named, for 500. yeres after Christ: which they would not nor could doe.

VVhereby any man may see, that they who call for a Succession in our church, cannot shew it in their owne.

Moreover, it is not a succession of persons, or catalogue of names, that maketh a true Apostolicke church; But the true primitive Faith once given to the Saints, set downe in holy Scripture:

Our Lord himselfe telleth us, *that he that is* Marke. 16 *baptized, and beleeueth, shall be saved:* now to perswade such a one that is baptized, and beleeueth, that he is no member of Christs church, except he can also set downe a catalogue of the names of his spirituall parents, since Christ is al one, as to perswade such a one that he is no man, because he cannot reckon up his naturall parents, and fetch his pedigree from *Noah or Adam.*

Lastly, whereas they clamour for a catalogue of names (as in this writing) without all shifts and idle delays, they have catalogues.

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loguesplentie, written both by strangers, as by
Jhyrics, by *Symon de voyans Mounfier Plessis*, & others,
 and by our countymen, as by Bishop *Jewell*
 for the first 500 yeeres; by the Primate of *Ar-*
magh for the next 500 yeeres; and by the late
 Lord Archbishop of *Canterburie*, for the last
 500 yeeres, with divers others, to which they
 have returned no answer, as I can heare of,
 but they lie upon their hands: also of late
 Master *Birckbeck* hath written a catalogue, who
 acknowledgeth Doctor *Feathies* great furthe-
 rance in it, (as I also doe) but most especially,
 I acknowledge my selfe bound unto your
 Lordship, for your helpe and incouragement
 which imboldeneth me both to write, and
 publish this Treatise.

Now although the contents of the former
 writing have beene sufficiently answered, a-
 gaine, and againe, and neede nothing of mine
 being one of the meanest of all my brethren:
 Yet I shewed them that brought it me, that
 instead of a Catalogue of Names, I would
 shew them a Catalogue of Churches, in
 which there now are, and have beene many
 millions

DEDICATORIE.

millions of Christians, who have generally borne witnesse, and now doe, to the truth professed by us, and our Religion, in the principall points in controversie betweene the Roman Church and us, as the Greeke Church, which hath foure great Patriarches.

The first of *Constantinople*, whose succession I have set downe from Saint *Andrew* to *Cirill*, the now Patriarch: which succession, hath not beene so interrupted with so many Schismes, as the Romish succession hath beene.

The second of *Alexandria*.

The third of *Antioch*.

The fourth of *Hierusalem*: which Greeke church is of larger extent then the Romish church in *Europe*, and more ancient; The Romish church having received Christianity from them.

Againe, the *Mosco-vite* or *Russe* Christians, who inhabit many countries not onely in *Europe*, but also in *Asia*, as the great Kingdomes of *Casan* and *Astra-*

Alexandria was inhabited with Greekes, and also many other great Cities and Provinces, in *Africa* & *Asia*, have at this day many Greekes in them.

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can, and other great Provinces, all which together are almost of as great extent as all Europe besides; As also the Christians under the Patriarch of Musal in *Asia*, which Christians *Vitriacus* the Cardinall reporteth to live in severall, in infinite numbers with their King, and also where they live mingled with Saracens, they are not fewer then they: and howsoever some say that these Christians are decayed since *Vitriacus* time, yet *Postell* reporteth, that they are yet more then the Latine church. As also the Iacobites dispersed in fortie Kingdomes. The Armenian christians in Europe, Asia, and Africa, who have a thousand Bishops, as Cardinall *Baronius* reporteth, out of *Otho Frisingensis*; and also the Abassin christians in Ethiopia, under their Emperour, who hath many great Kingdomes of christians under him: All these and many more hereafter set downe; as they doe agree with us in the maine points of Religion,

DEDICATORIE.

ligion, being al baptized in the name of the Father, Sonne, and holy Ghost, &c. so also.

1 They deny the Popes Supremacy, some of them excommunicating him yeerely for an Hereticke, or Schismaticke, accounting him, and his Church hêreticall.

2 They receive the communion in both kindes.

3. They have no private Masse.

4. They hold not Transubstantiation.

5 They offer no propitiatorie sacrifice for the quicke, and the dead, in their Liturgies.

6 Married Priests doe administer among them.

7 They know no Purgatorie, nor use any Prayers, nor sell any Pardons to release soules from thence.

8 Most of them have their Service in their owne tongues.

Now howsoever the Romanists account no more of the testimonies of these christians, then of the testimonies of lewes and Turkes, and esteeme them damned persons, as they doe us; yet let them know, that these christians are baptized, and beleeve in christ, and also live devoutly to God, obediently to Princes, and sincerely to men: yea many of them, suffer very much for Iesus Christs sake, which they might free themselves of if they

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would renounce their Religion, and obtaine great honour, and estate; for the Turkes Janisaries, and Bascha's, are most of them renegado Christians, but these poore Christians account their Saviour more deere to them, then all the honours, and riches of the world.

Therefore farre bee it from any Christian Soule to account these men damned, as the Romanists doe, onelie for not being subiect to the Bishop of Rome, according to their Tenet: That every Soule must of necessitie of Salvation be subiect to the Bishop of Rome.

*Bonif. 8. in
extrar. de
major. & o-
bedi. cap. u-
nam sanctam
&c.*

As for the Dedication, in regard I have received manie kindneses from your Lordship, both when you were my neighbour, and since: I am bold to present this Treatise to your Lordship, desiring your patronage and protection; and also most humble intreating Almighty God to multiply

DEDICATORIE.

tiplie his blessings upon you, to your
owne Comfort, and good of his
Church.

Your Lordships

most humbly devoted,

EPHRAIM PAGITT

*Parson of the Church of St. Edmonds
the King in Lombardstreet London.*

To the Reader.



That which I intend in this treatise, is, to shew that there are many Christian Churches as well in Europe as in the other parts of the world, that doe not adhere to the Roman Church; nor acknowledge the Pope for their head. In vaine therefore, and to no purpose, do many of that party runne up and downe the world, and cry up the Church of Rome, for that one, holy catholicke Church, which is so assisted by the holy Ghost that it cannot erre, when she is indeed but a member (and no sound one neither) of that body; as being miserably infected at this day (which also the learned and sober men amongst themselves cannot deny) with many new & fond opinions, and with superstitious practices not a few.

The Greeke Church may, for ought I know, by the same reason say, that she is that one infalible, Catholicke Church, that all are Schismatickes that communicate not with her, and that out of that Church there is no salvation to be had. One thing I adde by way of caution: I have cited many of the opinions and practices of those Christians, that live in the Easterne, and other remote parts of the world, but I doe not undertake to iustifie them in every particular; I would not be so understood:

it

The Epistle to the Reader.

it sufficeth for my present purpose, to shew, that many Millions of Christians in the world, differ from the Papists, yea and that in the most of those things, wherein they, and the Protestants do disagree, and which is the maine of all, that few, or none of all these doe acknowledge the Church of Rome for their Mother, or have any dependance on her.

If any man be disposed to write an answer to this treatise, let him confute the maine plot and scope of the booke and not snape and cavill onely at some particulars in it which is the common costome of them that goe the Romish way.

The God of peace make peace in Christendome, and grant that all they that confesse his holy name may agree in the truth of his holy word, and live in unity and godly love. Amen. So prayeth.

Thine in our common Saviour:

E. P.



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CHRISTIA



CHRISTIANOGRAPHIE,
or the description of the sundry sorts
of Christians in the world.

THE FIRST PART.



Among the usuall and false pretences, wherewith our Adversaries of *Rome* have long gone about to deceive the simple and ignorant. One of the principall, is the *Paucitie* of the Professors of the *Reformed Religion*, and the *Multitude* of them, and *Amplitude* of their *Religion*, as if all the *Christians Kings, Emperours, and Bishops*, before *King Henry the Eight*, and *Archbishop Cranmer*, and also the whole Church of God had beene subiect to the Bishop of *Rome*: but onely a few *Protestants*, shut up in an obscure corner of *Europe*: To discover the fallshood of these, their vaine and glorious boasting. I purpose to set downe.

1 The Churches of *Christians* in the world, not subiect to the *Pope*, or differing in Religion from him.

2 *The places of their Dwellings, and large Habitations.*

3 *Their VNI^TIE, and how they do agree with us in the principall points in Controversie betweene the Church of Rome and us.*

4 *The ANTIQVITY of these Churches, some of them being more ancient then the Church of Rome.*

5 *A SVCCES^SION of Bishops in some of their Patriarchall Churches, and other Episcopall Sees.*

6 *How the Church of Rome hath beene advanced above other Churches, and how it hath beene since supported and held up.*

7 *That the Church of Rome, in that she excommunicateth all other Christian Churches, is the most schismaticall Church in the world, as also erroneous.*

The severall sorts of Christians in the world, not subiect to the Pope, or differing in Religion from him.

CHAP. I.

Christianity is not confined to one Countrey or Nation, but it is dispersed over the face of the whole Earth. Our Lord and Saviour being ready to ascend into Heaven, commanded his Apostles, saying, *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost.* And this his commandment the

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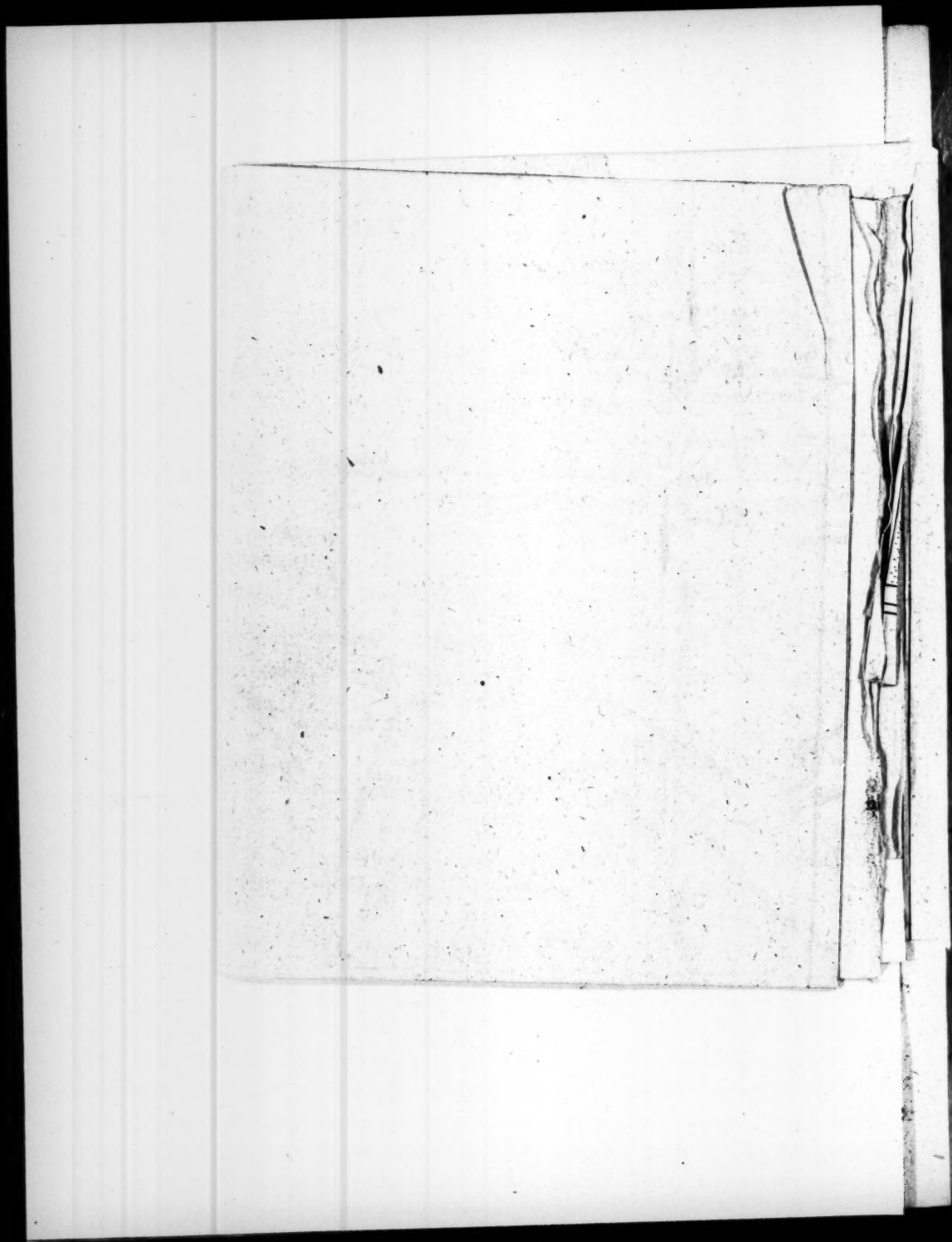
CHRISTIA NOGRAPHIE

In Europe are 4
Sorts of christians
The Protestants
Papists
Moscouits
Greekes
These two last agree
With the Protestants
and are not subject
to the Pope

In Africa are
The Coptie Under
the Patriarch of
Alexandria
And the Abassin
christians in Ethiopia
Under there Abumna
or Patriarch

In Asia are the christi
ans Under the Patriarch of
Ierusalem, and Antioch, the
Amemians, Georgians, Circassians
Christians in Cazan and
Astracan Under the Patriarch
Mosco.
of Asia the lesse Under the
Patriarch of Musall, The Iacobits,
Christians of St Thome, Maronites





the holy Apostles put in execution. They went forth *Mar. 16-20.* and preached every where, the Lord working with them. In the Ecclesiasticall histories, the countries and Nations are named, in which, & to whom they preached.

Peter preached in Iudea, ANTEOCH, Galatia, Cap-
padocia, Pontus in Asia, Bithinia, and Rome. *Pererius ad Roman. cap: 10. sect. 27.*

James The sonne of Zebedee, in Iudea and Spaine, *ex Origene, Dorotheo, Eusebio Hieronymo, Isidore alysq.*
Iohn in Iudea and Asia the lesse.

Andrew in Scythia, Europe, in Epirus, Thracia, and Achaia.

James the brother of our Lord in Hierusalem.

Philip in Scythia and Phrygia.

Bartholmew in the farther India, and Armenia the great.

Matthew in Ethiopia.

Thomas to the Parthians, Medes, Persians, Brachmans, Hireanians, Baſtrians and Indians.

Simon in Mesopotamia, Judas in Egypt, and both after in Persia.

Matthias in the higher Ethiopia.

Allo Paul and Barnabas, in many countries of Europe and Asia.

All these published the same faith for substance, *Per Dei voluntatem in scripturis nobis tradiderunt fundamentum et columnam fidei nostrae futuram, Col. 1625.* which we at this day professe in the Church of England, for they taught those things that Christ commanded them, which are set downe by the will of God, in holy Scripture, to be the pillar and foundation of our faith, as *Irenaeus advers: haeres: lib: 3, cap: 1.* Irenaeus writeth. And although men are generally perswaded, that these Churches are perished, or become Hereticks, yet according to Gods promise of

assistance, not onely to themselves, (viz.) *Lo I am with you alway*, but also to their *Succeffors*, preaching after them, even to the latter end of the world, *Christianity* remaineth in many of these *Regions* to this day; maugre the cruelty of the *Tyrants*, and malice of the divell, as will appeare afterwards by the testimony of *Historiographers*, and other unrepoveable Authors.

Some make but six sorts of *Christians* in the world.

First, the *East Church*, which challengeth to her selfe the first place, in regard of her prerogatives and priviledges, as having almost all the *Apostolicke Sees*, The greatest number of *Patriarcks*, the Majesty of the Empire of *Constantinople*, for above 1000 yeeres, which hath withstood Paganisme and Mahometisme, and of the Empire of *Trepizonde* and *Mosco*, for some 100 of yeeres: the authority of *Seven Generall Councells* held amongst them: the *Syrian language*, in which the Sonne of God delivered his holy *Oracles*, and the *Hebrew* and *Greeke* tongues, in which they were registred; and which hath had not onely all the holy Apostles and Disciples, but Christ himselfe when he was in his flesh, preaching among them; Of the communion of this Church are the *Christians* under the Patriarch of *Ierusalem*, the *Grecians*, the *Muscovites*, the *Georgians*, the *Mengrellians*, the *Circassians*, the *Syrians*, or *Melchites* and others.

The second, They make the Church of *Rome* in the west: whose Bishops were for some 100, of yeares, many of them holy men and Martyrs.

Now

Now their cheife is the *Pope*; who pretendeth himselfe to be Christs alone *Vicar*, and *Head* of the Church, and to have all power, not onely *spirituall*, above *Councells*, and the whole Church of God, but also *Temporall* above all Princes, Kings, and Emperours, and that he hath the *Keyes of Heaven*, and *Purgatory*, and that he hath in his Treasury the good deedes or workes of *Supererogation* and *Superabundant satisfactions* of all Saints and Martyrs, to bestow them upon whom he list, and that he in *cathedra* cannot erre, and that none can be saved, but those that are under his Iurisdiction.

Of this Church, *Italy*, *Spaine*, and many other Regions are members, as afterwards more largely is set downe.

The third is the South or Meridionall Church in *Egypt* under the Patriarch of *Alexandria*, and the *Abassins* in *Ethiopia* under their *Abunna*.

The fourth are Christians falsely called *Nestorians*, under the Patriarch of *Mozal*, in divers parts of *Asia*, who are accused to hold the Heresie of *Nestorius*, which they have revoked.

The fifth, are the *Armenians* in *Armenia*, and dispersed in *Europe*, *Asia*, and *Africa*.

The sixth, are the Protestants of the Reformed Churches, who inhabite a great part of *Europe*.

But that you may the better take notice of these severall sorts of *Christians*, not subiect to the *Pope*, I purpose to set them downe according to their habitations in the severall parts of the world.

*The division of the
world.*

The whole world may be divided into two parts; the Old, and the New, The one is called the Old, because it was inhabited many yeares before the New was heard of amongst us: either of these may againe be subdivided into three parts. The old into *Europe*, *Asia*, and *Africa*, The New, into *America*, and the North, and the South, unknowne continents.

EVROPE.

*Travellers brevi-
at, pag. 2.*

Europe the first part of the old world, (as I read) hath in longitude from the farther part of *Ireland* west, unto the River *Tanais* East, both places having 52 degrees for latitude about 2166 miles. And in latitude, from *Morea* in *Gracia* South, in the degree 35. to 72 North, 2220 or thereabouts. This is the least part of the world, but the best, being best inhabited, and the inhabitants thereof, excelling in Arts and Sciences; And moreover, Christian Religion flourisheth in *Europe*, more then any part of the world else.

There are foure sorts of Christians in *EVROPE*.

1 The *PROTESTANTS* or *Reformed Churches*, under their severall *METROPOLITANS* or *Superintendents*.

2 The *Papists*, under the Pope of *Rome*.

3 The *Grecians*, under the Patriarch of *Constantinople*.

4 The *Muscovites*, under their Patriarch of *Mosco*.

ASIA.

Asia the second part of the old world, measuring it with a right line from the River *Tanais*, to the promontory *Tamos*, both places having 50 degrees of latitude, it hath in longitude about 4284 miles, and measu-

measuring it with a right line, from the 150 degree of Equinoctiall unto the promontory *Tabin*, it hath in North latitude 76 degrees, which being multiplied by 60 make 4560 miles, allowing 60 miles for each degree. This part of the world is famous, in regard of the great *Monarchies*, as of *Persians, Medes, Assyrians*, and *Babylonians*, but indeed most celebrated in holy writ for the CREATION of man in it, for the giving of the law; for the Invention of Arts and Sciences. It being the place also, in which our Lord and Saviour Iesus Christ was borne, lived; wrought his Miracles and offered himselfe a sacrifice for our sins.

In *Asia* are these severall sorts of *Christians* following.

- 1 The *Christians* in *PALESTINE* under the Patriarch of *Hierusalem*.
 - 2 The *Syrians* or *MELCHITES*, under the Patriarch of *Antioch*.
 - 3 The *ARMENIANS*, under their two Catholique Patriarchs.
 - 4 The *GEORGIANS*, under their *Metropolitans*.
 - 5 The *MENGRELLIANS*.
 - 6 The *CIRCASSIANS*.
 - 7 The *CHRISTIANS* of } under the Patriarch
of
} *Constantinople*.
- Asia* the lesser.
- 8 Some *Christians* in *Asia* under the Patriarch of *Mosco*.
 - 9 The *Christians* under the Patriarch of *MVZAL*.
 - 10 The *Jacobites* under their Patriarch.
 - 11 The *Christians* of *St. Thomas*.

12 The Maronites under their Patriarch.

Also to these Christians, I might add divers others in Asia, as the Christians which are, or have beene under the Emir of Sidon, the Mordwits who live betweene the Russe and the Tartar, and the Christians inhabiting the great Isle of Taprobana, with the Islands nere thereunto. The inhabitants of the which Isles never acknowledged, nor their fathers the Popes of Rome, (as Thomas a Iesu reporteth) & others.

Cos. lib. 10. cap. 15
Tradi Cathol:
quest. 2. pag. 19.

AFRICA.

Africa the third part of the old world, is all compassed with the Sea, saving in one place, where it is by an istmos divided from Asia, measuring it from Gambia on the West, to Cape Gardafu, on the East, (both places having ten degrees North latitude) hath in longitude about 4155 miles, and in latitude, from the Cape of good Hope, to the Mediterranean Sea, about 4020 miles, containing 67 degrees or thereabouts.

In Africa are these Christians following.

1 The Egyptians or Cophti, under the Patriarch of Alexandria.

2 The Abassins or Ethiopian Christians, under their Abounna or Patriarch of Ethiopia.

Quandoquidem hodie multi sunt, qui quum nihil sciant, scire omnia velint, asserentes nullos (in his maximis regionibus usque ad India) inveniri Christianos, etc. Id quod verum non est, sed ubique Christus in mundo suos habet cultores, etc. Id quidem verum est omnes Christianos transmarinos, puta Armenos.

To this I will add that which Brocardus the Monke writeth of the Easterne countries, although there are many now a dayes, who knowing nothing, would seeme to know all things, affirming that there are no Christians to be found in these great Regions, even to

India

India &c. which is not true, for Christ hath his worshippers in all places, &c. But it is true that all the Christians beyond the seas viz, the Armenians, Cappadocians, Greeks, Chaldeans, Medes, Parthians, Indians, Nubeans, Iabeans, Asians, Georgians, and other Orientall people are thought to be Saracens, and to be subiect to their miscreant impieties, when yet they are almost all Christians. That which I found (saith he) by experience in Cilicia, and Armenia the lesse, although subiect to the Tartarian Prince, yet they were meere Christians that inhabit those countries. Moreover those whom we judge to be damned heretiques, as the Nestorians, Iacobites, Maronites, Georgians, and such like, I found them to be for the most part, honest and simple men living uprightly towards God and man.

Cappadoces, Græcos, Chaldaeos, Medos, Parthos, Indos, Nubeanos, Iabeanos, Asianos, Georgianos, et reliquos orientales populos, Saraceni non esse putentur, atque perfidia illorum subjacere: quum tamen ibi fere omnes sint Christiani, id quod ego experiri sum in Cilicia et Armenia minori qua parent Tartarorum principes: et tamen sunt meri Christiani, qui eas inhabitant regiones. Præterea eos quos nos damnatos judicamus esse hæreticos ut sunt Nestoriani, Iacobiti, Maroniti, Georgiani, et similes ego plerumque inveniri bonos et simplices esse homines, sincereque erga Deum et homines viventes. &c.

Brocard: Monac: Terra sanctæ descriptio pag: 325.

All these severall sorts of Christians (except the Papists before named) in Europe, Asia, and Africa, are not subiect to the papall iurisdiction, or differ from the Pope and papists in religion, except some of the Indians and Maronites, who also differ in some things from the Papists.

The severall habitations of the Christians
before named, and first in *Europe*.

CHAP. II.

THE PROTESTANTS.

England, Scot-
land, Ireland.

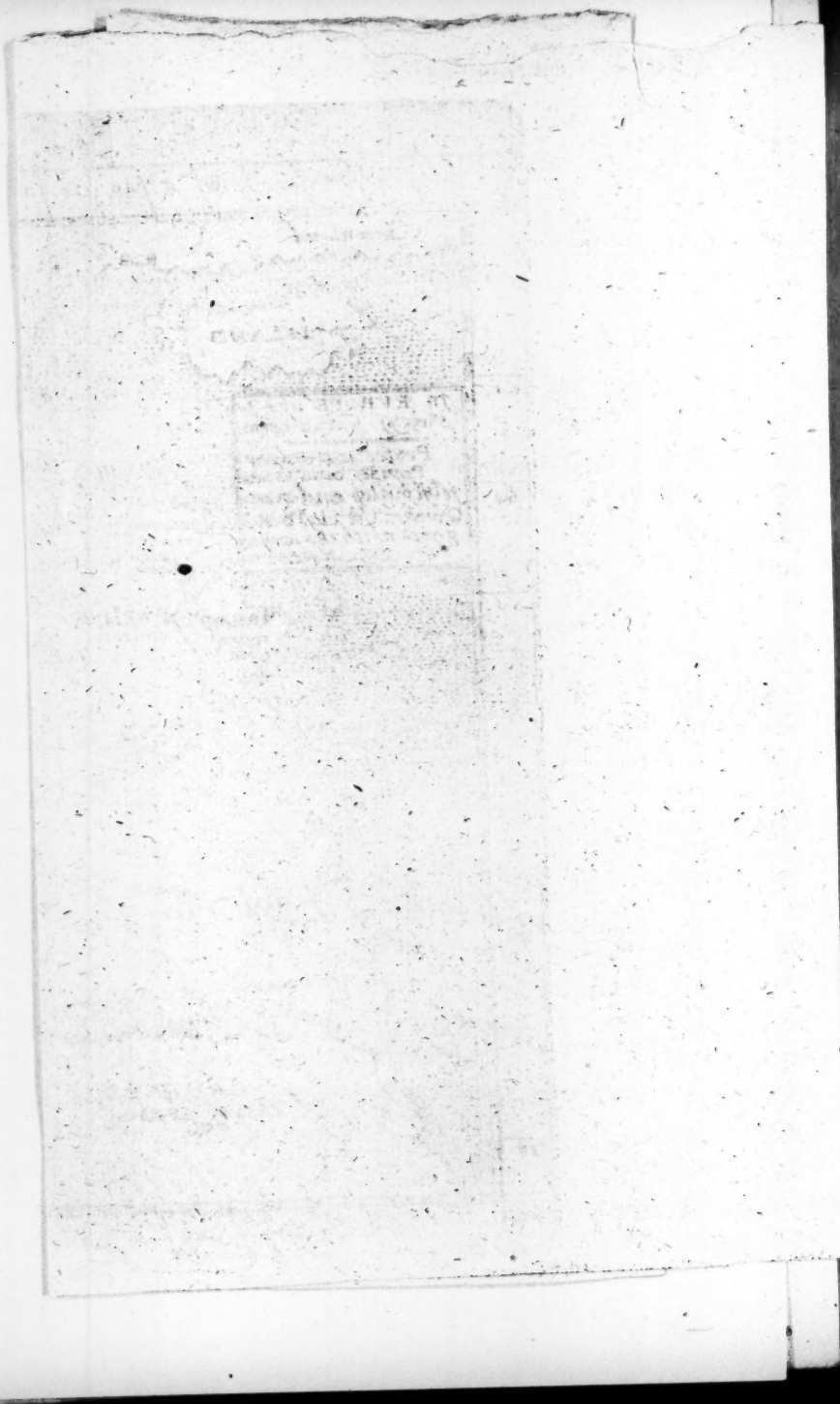
*Cambden Britan-
nia pag. 2.*

*Wales hath had
3 principalities.*

*Imperiorum mun-
di Catalogus Au-
thore Ioanne Bo-
ter. Rex Anglia
pag. 17.*

THE Protestants, inhabit the Kingdomes of
England, Scotland, and Ireland, which being
two Ilands, the first of them, to wit *Great*
Britaine, containeth in compasse 1836 miles, and
Ireland 400. miles in length, and about 200 in
breadth. The Monarch of great *Britaine* hath in
actuell possession, 19 ancient Kingdomes and prin-
cipalities. *England* anciently contained seven, *Scot-*
land three, *Ireland* five, *Wales* three, and the *Ile of*
Man one: The inhabitants speake nine severall lan-
guages, as *English, Scottish, Welch, Cornish, Irish, Mo-*
nish, Gotish, in the *Orcade Iles* (which are 32.) *French*, in
Fasfy, and *Garnsy*, and *Dutch* in severall places where
many *Netherlanders* dwell, having Churches and
their service in their owne tongue.

The Kingdome of *England* is divided into 52
shires. In one onely whereof called *Yorke-shire*, it
is thought that 70 thousand men may be levied.
The cheife Citie is *London*, in which and the Sub-
burbs two miles about, there are esteemed to be about
600000 soules. In the last plague there was buried
in



in one year about 63000 persons. The whole Ile of great Britaine may be reputed for one impregnable fortress, the sea coasts being generally cliffie and in aecessible. The shipping of England is of great force, and doubled (as I heare) since the beginning of the Raigne of our late Sovereigne Lord King James. In these two Ilands before named, are the Sees of eight Archbishops. The Archbishop of Canterbury hath had the title of a Patriarch. England hath about 25 Bishopricks, Scotland hath many, and Ireland hath had above 40. Againe, I read that there are not so many stately and well built Churches, in so much circuit of ground in all the world as are in England. And last of all, the glory of Great Britaine is our religious and pious King Charles, for whose prosperity and long life I most humbly supplicate Almighty God.

In Anglia Cantuariensis Patriarcha nomen nominatur glossa. d. 21. verb. Archiepiscopus apud Miranum notit Episcop. lib. 1. Cap. 14. pag. 34.

Also the kingdome of Denmarke, which containeth under it, the Cimbricke Chersonesse, the Balticke Ilands and others, and the Kingdome of Norway, which alone containeth in length, about 1300 miles, and in breadth halfe so much; there are reckoned, in Denmarke and Norway; two Archbishops and 14 Bishops, the Archbishop of Lunden is primate of Denmarke, and the Archbishop of Nidarosia, is primate of Norway. To this kingdome belong some great Ilands in the Ocean.

Denmarke and Norway. Boter rel. univers. par. 2. Rex Danie Norvegia che si stende spatio di più di mille e trecento miglia Mira. lib. 4 cap. 32. notit Episcop.

The kingdome of Sweden with Scricfinnia, Blar-mia, and other provinces thereunto belonging is bigger than France and Italie, but not so well peopled.

Sweden. affirmatur hac terrarum pars: Italia et Francia maior. Im permandi Curia Rex Suecia. pag. 27.

The *Swedes* possesse some townes in *Germany*, and in *Livonia*, *Revalia*, and *Narue*, and other peeces of great estimation: It is divided (besides *Livonia*) into three severall kingdomes, (viz.) *Gothland*, *Sweue-land* and *Vandalia*; in *Sweueland Upsalia* is their cheife Citie and an Archbishopricke, *Stock-holme* is the Kings seat. There is maintained in *Sweueland* and *Gothland* about 32 Companies of foote, every troope consisting of five or six hundred harquebulliers, and thirteene companies of horse: The late King, was thought to have eight thousand peeces of great Ordnance, and most of brasse; There are in *Sweden* one Archbishop, and six Bishops.

Part of the Ne-
therlands.

Part of the *Netherlands*, (videl:) three parts of the Duchy of *Guelders*, the Earldomes of *Holland*, *Zeland*, *Zutphen*, The Lordships of *Vtrecht*, *O-verisell*, and *Groning*, and some part of *Brabant* and *Flanders*, and these countries where the Protestants religion is publicquely professed, although they are not so great as the other possessed by the Papists, yet they are more populous and richer: they keepe about 30000. men in continuall garison.

Switzers.
Grizons.
Sr. Edwins Sands
relation, sect. 45.

In *Switzerland* of the thirteene Cantons, the Protestants in strength, and amplenesse of Territorie much exceed the Papists. I read that two thirds of the *Switzers* and *Grizons*, were Protestants.

Germanie.
preface to Mr.
Brerwoods enqui-
ries.

For the Protestants in *Germany*, In the preface to Mr. *Brerwoods* Enquire I finde, the whole Empire excluding *Bohemia* and *Austria*: (wher-
of

of the one, is rather an Arbiter, in the election of the Emperor, then an Elector, and the Archduke of the other, hath onely a kinde of extraordinary place in the Dyet, amongst the ecclesiasticall Princes (consisteth of three orders or States,) the Princes Ecclesiasticall, the Princes temporall, and the free Cities. Of the last of these, to wit, the Cities some of them termed the hanse townes, are seated in the Northerne parts of Germany, betweene Dantisk Eastward, and Hamburge Westward. Many of these Cities, as Hamburge, Stoad, and Lubeck, (in times past a Duke-dome) have beene able to put to sea every one of them 150 shippes.

These Sea townes with the rest of the Inland free Cities, doe in a manner either in whole or in part, professe the reformed religion, except three in fower *Protestantium partes sequuntur libera civitates omnes: seculares Principes fere omnes Catholicorum a secularibus principes paucius Bavarii Clevensis, Theſi: Polis apostolica. 6.* Swevia, which adhere wholie to the Roman Church called Gmond, Whirlingen, and Dinkelspuhell. Of the strength and wealth of these inland free Cities, we may guesse by a particuler losse, Which was in Anno 1554. Albert. Marqueſſe of Brandenburge, whose sword was in a manner a law, and his revenue; beſeiged the Citie of Norimberge, burnt 100 of the villages belonging to it; 70 Manors and farmes appertaining to the Citizens and 3000. acres of wood, and yet after all this spoile he compoundeth with them for 200000 Crownes and six peeces of Ordinance.

All the Princes temporall of the Empire are firmly Protestants, none of note excepted, be- *Preface before named.*

sides the Duke of *Bavaria* and *Cleve*. Now what the multitudes of subjects there are professing the same Faith with these Princes, we may guesse by the ampleness of the dominions under the government of such onely, who for their Commands are chiefe and most eminent among them: As of the Prince Elector *Palatine*, the Duke of *Saxony*, the Marquesse of *Brandenburg*, the Duke of *Wirttemberg*, Landgrave of *Hesse*, Marquesse of *Baden*, Prince of *Anbault*, Dukes of *Brunswicke*, *Holst*, *Luneburg*, *Mecleburg*, *Pomerane*, *Sweyburg*: Among whom the Marquesse of *Brandenburg*, hath for his dominion not onely the Marchisate it selfe, containing in circuite about 520 miles, and furnished with 50 Cities and about 60 other walled Townes: but likewise part of *Prussia*, for which he is feudatary unto the King of *Poland*: The Region of *Prignitz*, The Dukedome of *Crossen*, the signories of *Sternberg* and *Cothus*. The County of *Rapin*, and lately the three Dukedomes of *Cleue*, *Gulick*, and *Berg*: of which the two former of them have either of them in circuite 130 miles.

Sr. Ed. Sands loco citato, supposeth the Papists to be a sixth part.

There was an old estimate made of *Germany* by such as favoured the Papacy: that in the beginning of *Ferdinand* the Emperour, there was not past one twelfth part of it, remaining *Catholicke*. There can no exact relation be made of the Protestants at this day, by reason of the daily alteration caused by the warres.

Hungary preface to Brerw. enquir.

In *Hungary* the Protestants dwell in great multitudes:

tudes : and some think they make a greater part, especially being compared onely with such as are there addicted to the Romish superstition.

And in *Transylvania* in a manner the whole body of the inhabitants were protestants by the favour of *Bethlehem Gabor*; late their Prince, who did expell all such as were of the Jesuiticall faction.

Transilvania.
Preface to Mr.
Brerwoods enquir.

For the Archduke of *Austria's* and the Archduke of *Gratzs* Countries, A great part of the people, and especially of the Nobility, are that way affected : In *Austria* freedome of Religion was granted by the Emperors *Maximillian* and *Matthias*

Austria.
Nobiles fere om-
nes qui in subdi-
tos & clientes lu-
dicia exercent, co-
rumque nonnulli
vita & necia ha-
bent potestatem,
novarum opinio-
num veneno infe-
sti sunt, thes. Polit.
apo. 6.
Bohemia:

And in the Kingdome of *Bohemia*, and some places thereto adjoyning, in which have beene 32000, parishes or townes, although the Ministers have beene lately expulsed and the Kingdome conquered, yet the Protestants are not all extinguished.

In the kingdome of *Polonia* having under its dominion, *Polonia*, *Lituania*, part of *Livonia*, *Podolia*, *Russia* the lesse, *Volhinta*, *Massovia*, *Prussia* which united as it were within one roundish inclosure, are in circuite about 2600 miles: and of no lesse space, then *Spain*, and *France* laid together.

Polonia.
Preface to Brer-
wood before noted.
Imperior mund.
Catal.

In this so large and ample kingdome. The Protestants in great numbers are diffused thorow all quarters thereof; having in every Province their publique Churches, and Congregations, orderly severed, and bounded with Diocesses: from whence are sent some of the chiefest and most principall men of worth, unto their generall Synods: of which within

within these few yeeres, they have held five with great celebrity, as at *Sendomire Ann.* 1570 *Cracovia* 1573. *Petricove* 1578. *Woodislane* 1583. and at *Torune* 1595.

*Mira: notit. Epi-
scop. lib. 4. cap.
19. pag. 213.*

In *Poland* there are also 8 *Russe* or *Greeke* Bishopricks. The Archbishop of *Kiow* is their Metropolitane. They have also many *Amenians*, who have a Bishop of their owne resident at *Leopolis*.

*France.
Preface to Brer-
wood enquir.*

For the kingdome of *France* and the state of the Protestants there. In the yeere 1622 I finde this written viz. In this mighty kingdome, those, as they usually stile them, (of the Religion) besides the Castles and Forts, that belong in a property to the Duke of *Bullen*, the Duke of *Rhoan*, the Count of *Laval*, the Duke of *Trimovile*, *Mounsier Chastilion*, the Marshall of *Diguier*, the Duke *Sully*, and others, the Protestants are seased of above 70 townes, having Garrisons of Souldiers, governed by Nobles and Gentlemen of the Religion, They have 800 Ministers retaining pensions out of the publique Finances, and are so dispersed through the chiefe Provinces of the kingdome, That in the Principality of *Orange* and *Poictou*, almost all the inhabitants, Of *Gascony* halfe. In *Languedoc*, *Normandy*, & other Western Provinces, a stronge party professe the protestant Religion. Now howsoever the King hath taken *Rocheb*, and most of their Forts into his hands; yet they still enioy their Churches & free libertie, And have now many Churches or cōgregations at this day: For the assurance of those of the reformed Religion heretofore, see the Edict

dict of *Nantes*; enacted by *Henry* the Third, confirmed by *Henry* the 4, and reestablished by *Lewis* the thirteenth, printed in *London* 1623.

The Protestants had at the conference at *View of France*.
Poissie 2150 Churches.

In *Piemont*, *Lucca*, and some other parts of *I. Piemont*, &c. *taly* there are some Protestants: and also in the *Venetian* territories, and in part of the *Grizons* countrie which lyeth also in *Italy*.

And thus much of the countries inhabited by the Protestants.

The Papists doe inhabite.

S*Spaine* containing the kingdomes of *Castile*, *Spaince*
Navarre, *Portugale*, *Aragon*, *Granada* and
some other, which are all in compasse as
Maginus writeth about 1893 common miles, *Maginus*.
being somewhat more in compasse then the Ile
of great *Britaine* but not so well peopled. *Damia: a Goes*
mianus a Goes reckoneth in *Spaine* tenne Arch-*Hispania, p. 6. 7. 8.*
bishopricks, and 48 Bishopricks. Their reve-
nues are very great as the Archbishop of *Toledo*
hath 150000 ducats yeerly, and about 100000
ducats more yearely to bestow: The Archbi-
shop of *Sevill* 24000, &c. *Boterus* reports that
the Clergies revenue is inestimable. The inha-
bitants of *Spaine* are detained in superstition, by
the vigilancy, of the *Inquisition*, & their owne
ignorance, The Laity being debarred from rea-
ding

In Hispania in
Indice librorum
prohibitorum, Re-
gula sexta sic ha-
bet: Prohiben-
tur Biblia in vul-
gari sermone cum
omnibus suis par-
tibus Azorius In-
stit: moral. Tom.
1. lib. 8. pag. 714
S. E. Sands Re-
lat. sect. 44.

ding the sacred Scriptures in the vulgar, with-
out speciall licence whereby they might come
to the knowledge of the truth: This country
is much exhausted of people by reason of peo-
pling the *West-Indies* and their daily warrs. And
in *Spaine* are a sort of people called *Maurani*, who
are said to have exceeded the true Christians in
number, in some of the South parts. Of these
many thousands they found meanes to banish.
soone after they had obtained a league of peace
with *England*.

France:
a Lotharingia ex-
tendit Caletum
usq; spatio quasi
200 leucarum F
cicarum eiusque
latitudo paulo mi-
nor est.
Imperiorum mun-
di Catalogu. Rex
Francia.

France also is inhabited by *Papists* mingled
with *Protestants* as before, it is a country in a
manner 200 French leagues square as *Boterus*
writeth, within which they reckon the Duke-
domes of *Burgondie*, *Savoy*, *Lorraine*, The sig-
nory of *Geneva*, and *Avignon* the *Popes* coun-
treys, which doe not acknowledge the French
command. At this present *France* is divided in-
to eight Provinces, who are under eight Courts
of Parliament. The first is the Province of the
Ile of France, wherein the Citie of *Paris* is si-
tuated, in which Citie the first court of Parla-
ment resideth.

The second parliament is of *Languedoc* resi-
ding in the citie of *Thabouze*. The third of *Gui-
en* in the Citie of *Bordeaux*. The fourth is of *Nor-
mandy* in the Citie of *Roan*. The fifth of *Burgundy*
in the citie of *Diicon*. The sixth of *Daulphene* in
Grenoble. The 7 of Province in *Aix*: the eight of
Britannie

Britannie in Remes, under these eight provinces all France is contained.

In France there are 14 Archbishopricks and above 100 Bishopricks.

Italy, The length of this region is about 1020 miles, in breadth in some places 410 miles & in other places 126 miles. It containeth the Dukedomes of Millane, Florence, the territory of the Church of Rome, the kingdome of Naples.

The common wealth of Genoa, and part of the Venetian territories, The Dukedome of Vrbino, the State Lucca and others.

The Pope hath in Italie the citie of Rome, Campania, part of the Maremma, part of Tuscan, the Dutchy of Spolet, Marca Ancona, part of Romagna, the citie of Bologna, in Naples Benevent and in France the State of Avignon, containing foure cities and 80 walled townes.

For his clergie under him Miraus reckoneth 28 Cardinalls Priests, 18 Cardinall deacons, 6 Cardinall Bishops, beside many Metropolitans and Bishops, and to make his Iurisdiction seeme greater then it is, he giveth titles to his followers of the Patriarchships, and Bishopricks, with which neither he nor they have any thing to do withall, of which I will speake afterward.

The Venetian signiorie is but part of it in Italy as in Lombardie, Marca, Trevisana, Friuli, in which are beside Venice. The Cities of Brescia, Verona, Padoa, Bergamo. And other domini-

Boter relat. uni-
vers. par. 1. lib:

1. Francia

quattordici Arci-

vescovati più di

cento Vescovati

Pag. 19.

Italie

The Pope:

Habet Pontifex

prater had Statu

Avenionensem in

Francia in quo

quatuor civitates

et 80 oppida mu-

riscincta sunt

Imper. mundi Ca-

talog. pag: 85.

Mira. lib. 2. pag:

67. notit: Epi:

scop.

The Venetians

Relat: of the most

famous King-

domes. pag: 342.

*Mira: pag. 178.
lib. citat.*

ons they have also out of *Italy*, as *Istria*, *Slavonia*, *Dalmatia*, *Albania*, or at least some partes of them. And also the Ilands of *Corfu*, *Cephalonia*, *Zante*, *Candie* and some others. In this signorie are two Patriarkes, five Archbishops, and above forty Bishops.

The Papists inhabite these countries, but mingled with Protestants and *Greekes*.

Part of the Netherlands.

Part of the *Netherlands*, as the Dukedomes of *Limburg*, *Brabant*, *Luxenburg* part of *Gelders*; the Marquisate of the holy Empire, The Earldomes of *Flanders*, *Artoys*, *Hainault* and *Namurce*, and the Barony of *Macklyn*; excepting as before excepted as part of *Brabant* and *Flanders* in which the reformed Religion is publicly professed.

Part of Switzerland.

Part of *Switzerland*; as *Lucerne*, *Urania*, *Uderwaldt*, *Soluze*, *Switts*, *Zugh*, and *Friburg*: in some of these Cantons there are some Protestants mingled with the Papists.

Germany.

In *Germany* the Papists inhabite the Dukedome of *Bavaria* and part of *Cleve* and other places of lesse note, and also they live mingled with Protestants. There are in *Germany* seven Archbishops and above 40 Bishopricks, many of which are also in the Protestants hands.

Maginas fol. 79.

Austria.

The Archdukes of *Austrias* countrey and *Grats* his, the kingdomes of *Hungaria*, *Bohemia* and others, are Papists mingled with Protestants as before.

In

In *Polonia* a great part are subiect to the Pope: Polonia.
and in this country there are 2 Archbishops, & Magain: fol. 131.
16 Bishops: beside the 8 *Greeke* Bishops and
the *Armenian* Bishop before named.

The *Papists* have also other places in *Europe*
of lesse note in the continent, and also some
Ilands, and so also have the *Protestants*.

And thus much of the protestants and Pa-
pists in *Europe* and their habitations.

Whereas it may be objected that there are
many *Papists* in *England*, and other *Prote-*
stant kingdomes in secer: I confesse it to be
true. And so also there are many *Protestants*
even in *Spaine* it selfe; against whom al-
though all lawes and witts are strongly bent:
yet, notwithstanding there were thought to
have beene a great number in *Civill* it selfe, Sir Edw. Sands.
who were in heart that way affected, whom the lib. 6. tit. sect. 44.
Inquisitors for numbers sake were commanded
to forbear.

The Grecian Christians.

THE *Grecian Christians* (some of them) ac- Brev. Enquir. pag. 125.
knowledge obedience to the Patriarch of Bot. rel. univ. par
Constantinople, whose jurisdiction is very great, 3. li. 1. la iurisdic-
having under him in *Europe*, the *Christians* of tion di questo Pa-
Greece, *Macedon*, *Epirus*, *Thrace*, *Bulgaria*, *Rascia*, triarch e grandis-
Servia, *Bosnia*, *Walachia*, *Moldavia*, and *Podolia*, to- sima.
gether with the Ilands of the *Aegean Sea*, and o-

thers about *Greece* as farre as *Corfu*, besides a good part of the kingdome of *Polonia*, and those parts of *Dalmatia*, *Croatia*, and *Hungaria* that are subiect to the *Turkish* dominion, beside most of *Asia* the lesse: In most of these places, the *Christians* make more then two third parts at least of the Inhabitants, for the *Turke*, (so that *Christians* pay him his yeerely tribute, which is one fourth part of their Increase, and a sultany for every Poll, and speake nothing against the Religion, and sect of *Mahomet*), permitteth them the libertie of their religion. The tithe of their male children, was absolutely abrogated by *Achmet* father to *Amurath*, There are in *Constantinople*, the very seate of the *Turkish* Empire about 20 Churches of *Christians*; and in the Citie of *Salonica*, or *Theffalonica* many Churches, whereas in the latter, the *Mahometants*; haue but three Temples, or Meskites.

Botet rel: par. 2.
grand: Turco:

Brev: pag 68 his
enquir.

Lith. pag. 118.

Chytre: pa. 9 de
stat eccle.

Concil. Calced.
ca. 28.

Mira. de notit. e-
piscop. lib. 1. cap.
10.

Mira notit Epif-
cop. lib. 1. cap. 10.

Cedren.

In the *Calcedon* Councell: 28 Provinces were assigned or confirmed to the Primitive Authoritie of this Patriarch.

In the Emperour *Leos* time, Anno 1386. The Patriarch of *Constantinople* had 81 Metropolitans subiect to him, and about 38 Archbishops.

The Patriarches of *Constantinople*. As of dignitie, so they have beene, before the *Turkish* conquest, men of great estate, as *Alexander* the Patriarch died worth 800000 crownes, in the yeere

1043. and Theophilact kept 2000 horse, Anno 956.

The Patriarch is now elected by his Metropolitans and Archbishops, according to the Ecclesiasticall Canons.

Christoph: Angelos. lib: citat: Idem pag 159.

Being elected, he is confirmed by the Grand Signiors Patent or Barut.

For Metropolitans, he hath now under him 74 who have under them, divers Bishops.

Christoph: Angelos de institutis Grecorum ca.

As Thessalonica hath tenne Bishops under him.

44. Chyt: pag 159 lib: citat.

Athens hath six Bishops under him.

Corinth hath 4 Bishops, &c.

The Patriarch is said to have for his maintenance 20000. dollars yearly.

Solus Patriarcha noster Constantinopolitanus dicitur habere in reditu anno viginti millia talerorum. Chyt: pag. 145. Chyt: pag 9. lib: cit. pag 45.

The Greekes have Monks, but onely of the order of St. Basil, the great, they be not Idle beggars, nor belligods, but live on their labour: except onely the Priests who applie their Spirituall function.

One writeth of the Monks of mount Athos, that they toyle and labour for their livings, some in the vineyards, some in the corne-feilds, he saith their simple & harmeles lives may be embleams of pietie, & devotiō, they knowing nothing but to serve God, & to live soberly. This mount is 75 miles in compass, long agoe dedicated in honor of St Basil, to the Greeke Caloiers, & endowed with many privileges which they inioy to this day, among others no man neither Turke nor Grecian

Relasion of the sam. kingd. pag 537.

Grecian may dwell there except he be a Priest.

Whereas you heare before that the Christians make two thirds of the inhabitants: in *Greece*, and other places; I am given to understand that in some places of the Turkes dominions there are ten Christians, for one Turke and more, the Turke usually in his Conquests, unarmeth the Christians, and placeth here and there, garisons to keepe them under, as having taken the Isle of *Ciprus* he unarmed the inhabitants, and placed there onely 1050 souldiers in garisons to keepe in aw, the inhabitants. The Isle is about 600 miles in compasse and containeth as some write 840 villages besides six Capitall townes: *Ferdinand Duke of Florence* thought to have reconquered this kingdome, with five Galeouns onely, and 5000 men. But of his purpose he failed by an unskilfull pilots mistaking his intended port.

If the Christian princes that now sheath their swords in the bowells one of another, trampling under feete that glorious legacie of their Lord and master, *my peace I giue unto you, my peace I leaue unto you*: would turne their armes to deliver their bretheren groning under their *Egyptiack* bondage, how acceptable to God how glorious would his warr be, yea how facile and easie: The oppressed Christian being able themselves for numbers, to subdue their oppressors, if they had but armes and

armes and leaders : what ill event these Warrs may have, we may guesse at, by the ill effect of the division of Christians in ancient times; by which meanes the *Turkes* tooke two Empires, almost 100 kingdomes and provinces, and many cities from us. I most humbly entreat Almighty God, to send peace among Christians.

The Moscovite.

Moscovite Christians inhabit *Moscovia* or *Russia*. The whole countrie is of great ^{Moscovia. The Russe command-wealth. Do. Flecher. cap. 1.} length and breadth. From the furthest part westward on the Narve side, to *Siberia* Eastward, is 4400. verst or thereabouts, (a verst is lesse by one quarter then an English mile) from East to west about 3300 english miles, & from the north to the south from *Cola* to *Astracan*; about 4260 verst; and the Emperor hath more territories northwards farre beyond *Cola*: *Moscovia* lyeth part in *Europe*, and part in *Asia*.

The Provinces of *Moscovia* are *Volodomer*, *Mosco*, *Nisnovograd*, *Plesko*, *Smolensko*, *Novograd*, *Velicica*, *Rostove*, &c. and the two kingdomes of *Cazan*, and *Astracan*, all which are reduced into foure Iurisdicitions which they call *Chetfyrds*, that is, *Tetrarchies* or fourth parts. ^{Cap. 4.}

The cheife Cities are *Mosco*, *Novograd*, *Rostove*, *Volodomer*, *Plesko*, *Smolensko*, *Cazan*, *Astracan*, &c.

The Pole (as I heare) hath lately taken some of the places before named from the Russe.

Matth. a Michou
de Sarmat. lib. 2.
cap. 52. bis maior
quam Praga. Flet-
cher cap. 16.

The Citie of Mosco is reported to be bigger then London, twise as bigge as Prague.

The Emperors title is, *Theodore Iuanowich* by the grace of God, great Lord and Emperor of all *Russia*, great duke of *Volodomer*, *Mosco* and *Novograd*, King of *Cazan*, King of *Astracan*, Lord of *Plesko*, and great duke of *Smolensko*; of *Twer-rig*, *Joughoria*, *Permia*, *Vadska*, *Bulghoria*, and others: Lord great duke *Novograd* of the low Countrie of *Chernigo*, *Rezan*, *Polotskoi*, *Rostoue*, *Yaruslaveley*, *Bealozera*, *Liesland*, *Oudoria*, *Obdoria*, & *Condensa*, commander of all *Siberia*, and the North parts, & Lord of many other countries.

Joann. Faber pag.
370. Theolog.
Moscovit.

For their Ecclesiasticall governement, they were subiect to the Patriarch of *Constantinople*, but since the time that the said Patriarch hath bin under the *Mahometan* tyranny, they have a Patriarch of their owne at *Mosco*, to whom are subiect two Metropolitans, one of *Novograd*, the other of *Rostove*; *Foure* Archbishops, to wit, of *Smolensco*, *Cazan*, *Vobsko*, and *Vologda*, and their Bishops are six, whom they call *Vladikey*, their Priests they call *Papaes*.

Fletcher cap. 21.
some say 4. Metro-
polites.

Αρχαιον Λύτρος
Treasury of ancient
and moderne
times. pag. 869.

The Patriarch of *Mosco* claimeth his title as some write, by a resignation made by the Patriarch of *Constantinople*, or *Sio* called *Hieronimo*, vpon the 25 day of *Ianuarie* 1588. And wheras the Emperor and the clergie of *Russia* were wont yearly

yearely to send gifts to the patriarch of *Constantinople*; the Emperor of *Russia* doth yearely send somewhat toward the Patriarch of *Relig. Moscovit.* *Constantinoples* maintenance, as *Faber* repor.
Ioan. Faber pag. 170.
 teth.

The late Patriarch *Theodore*, was father to *Michael* the now Emperor of *Moscovia*.

The Bishops live upon tithes, as God hath commanded, and they use Lordships given to them, and also possesse farmes and castles; Their Rents and revenewes to mainteine their dignities, are somewhat large, the Patriarches yeerely rents out of his lands, besides other fees, are about 3000 Rubbells or Markes.

The Metropolitans and Archbishops have about 2500.

The Bishops have some a 1000, some 800, some lesse.

The matters pertainning to their jurisdiction, are the same in manner, that are used by the Clergie in other parts in Christendome: for beside their authority over the Clergie, and matters meere ecclesiasticall, their Iurisdiction extendeth to all testamentarie causes, matters of marriage, and divorcements, and some pleas of iniuries &c.

This Countrie containeth two Kingdomes, 15 Dukedomes, and 16 Provinces.

They have in so great reverence the holy Scriptures, that they touch them not without

many bowings of their heads, and making the signe of the Crosse, and the like reverence they shew to the foure first generall Councells.

*Tho: a Iesu de con-
vers. pag. 328.*

The *Russians* in *Polonia* finding that they could not have recourse to the Patriarch of *Constantinople*, as was fit, being subiect to the tyranny of the *Turke*, about the yeere 1595. fell from his jurisdiction: they have communion with the Pope, but yet retaine the *Greeke* religion.

Churches in Asia.

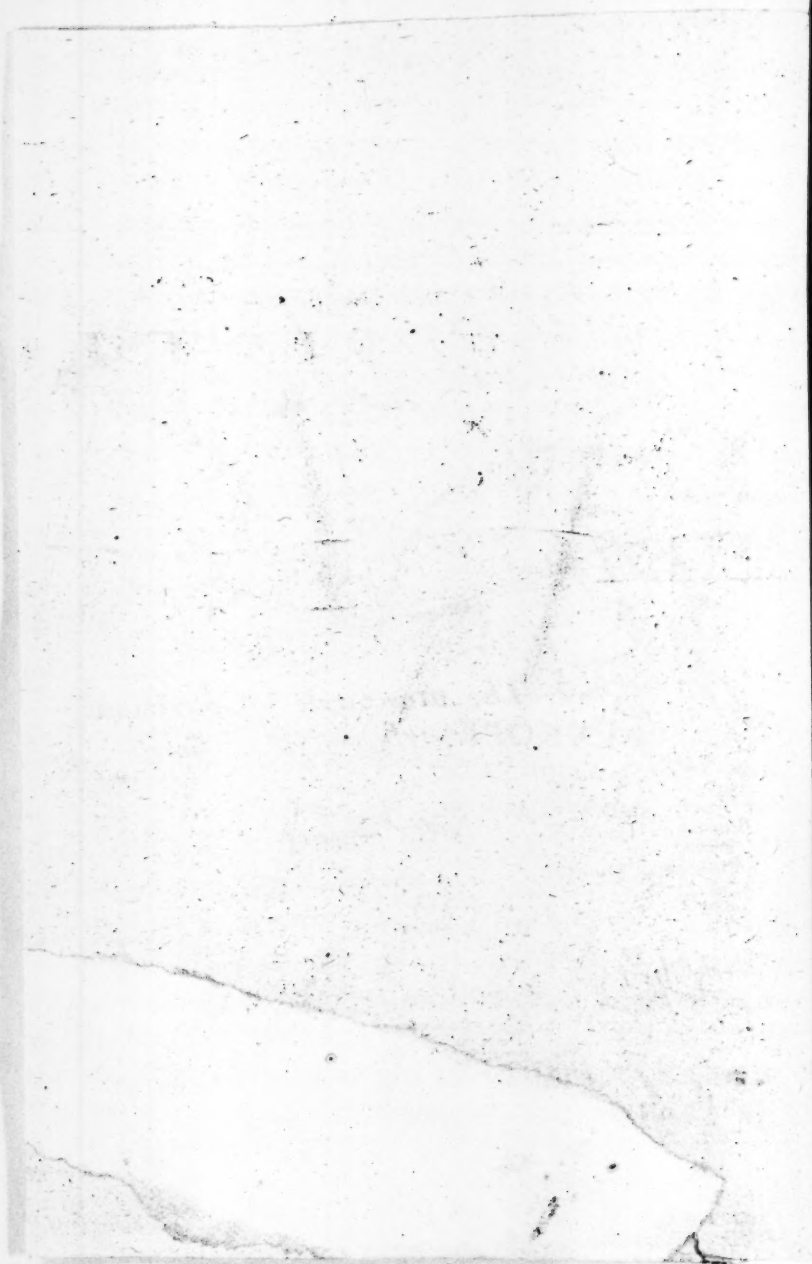
Hierusalem.

*Macrocos. pag.
380.*

*Chytr. de statu ec-
clesiarum pag. 24.*

*Tyrius histor. bel-
li sacri lib. 14.
cap. 12.*

THE *Christians* subiect to the Patriarch of *Hierusalem*, inhabite (mingled with *Turks* and others) *Palestine*; the Patriarch doth keepe his residence in *Hierusalem*, in which there are now remaining about 10 Churches of *Christians*; The Patriarchall Church is the Church of *St. Sepulcher* in *Hierusalem*, and his house is neere unto it: There did belong to this Patriarch the three *Palestines*. *Tyrius* addeth more, two Provinces (to wit) *Rubensis* and *Beritenfis*: He also relateth five *Metropolitans* to have belonged to this Sea, and about 101 Bishops. The citie of *Hierusalem* being destroyed by *Titus*, was after reedified by *Adrian* the Emperor. The *Iewes* were prohibited, and the *Christians* permitted to dwell there: The *Turkes* keepe the



the keyes of the Church of the Sepulcher, and require of every Pilgrim that entereth the Sepulcher five ducates: The *Armenians*, *Georgians*, *Abbasins*, and other Christians have severall churches in *Hierusalem*. *Chyt. lib. citat. pag. 24.*

This country of *Palestine* is called the Lady of nations, The prince of provinces, seated in the midst of the earth, The possession of the Patriarches, the nurse of the prophets, the doctrix of the Apostles, the countrie of our Lord, The mother of the faithfull. It is called the holy land, because the holy One dwelt, and was borne there, *who beareth up all things, by the power of his word.*

Antioch.

THe Christians under the Patriarch of *Antioch* are called *Syrians*, of the place of their cheife habitation; And *Melchites* of the *Syrian* word מלכה which signifieth a King, because their Bishops have alwayes followed in faith and in the Councells, the example and authority of the Emperors of *Constantinople*, Their Patriarch is the Patriarch of *Antioch*, who now keepeth his residence at *Damascus*. They inhabit (mingled with *Mahometans*) part of *Syria*, *Beritus*, *Tripolis*, *Alepo*, and other places in *Asia*. These are one of the greatest sort of Christians in the Orient: This Patriarch had fiftene Provinces. *Niceph. histor. eccl. lib. 18. cap. 52.*
Boterus relat. univers. par. 3. lib. 2. de Melchiti per che questi nella fede, e ne concilio hanno sempre seguito l'essempio, e l'autorita de gl' Imperatori Constantinopolitani. Idem Ibidem. e listi ma che questa sia la piu numerosa nazione Christiana di Levante.

Tyrius in Histo: vinces allotted to him, & *Tyrius* reckoneth Metro-
Bellisacri. lib. 14. politans, *Archbishops*, & *Bishops*, belonging to *Antioch* 142. The *Syrians* do boast themselves the
cap: 12. pag 247. first Christians in the world: because *St. Peter* had
Villamorten his seat 7 yeares in *Antioch*, before he went to
Voiages. lib. 2: cap: *Rome*, which is the reason that the *Syrians*
22. pag 181. would never submit to the Church of *Rome*.

The Georgians.

THe *Georgians* inhabite the Countrie that
 was antiently named *Iberia*, betwixt the
Chytr. de Stat. ecclesiastiarum pa. 21. *Euxine* and the *Caspian* seas. They have on the
Georgiani in octo North *Caucasus*, on the West the *Mengrellians*, on
decim Episcopatus the East the *Caspian* sea, and on the South the
distributi, qui uni *Armenians*. All their Bishops being 18, professe
Catholico seu Pa- absolute obedience to their *Metropolitan*, or *Pa-*
triaracha parent. triarch, without any other higher dependance.
Chytr: pag 22. Of late they have some dependance on the *Pa-*
Habent Archiepi- triarch of *Constantinople*, as *Sr. Tho. Roe* reporteth.
scopum cui obedi- The *Georgians* are those people whom *Cosmogra-*
unt per omnia ut phers call *Iberians*, as *Thomas a Iesu* writeth, he also
nos Domino Papa. saith, they were converted to the Christian faith,
Bernard Lux- by *St. George*, whose picture they carry in their
enburg. in Catal: Standards.
heretic: apud Tho: *Ruffinus*, *Socrates*, and other report, their con-
a Iesu pag. 410. version to be by reason of a Captive Christian
De convers. pag. woman, by whose prayers first a Child deadly
408. diseased, recovered health.
Ruffin. lib: 1: cap. And afterward the Queene of *Iberia* herselfe,
10. was releevd from a perilous and dangerous
 disease

disease, by her prayers made to Christ. The King of *Iberia* hereupon, sent Ambassadors to *Constantine* the Emperor, craving of him, that he would send Preachers, and Doctors, into the Country of *Iberia*, who might instruct them in the true faith of Christ, which desire *Constantine* performed with great gladnesse of heart.

These Christians live severally by themselves, without any mixture of *Mahometans*, or Pagans, under their owne King, or Prince: they are a very warlike people, valiant in Battell, of great strength and might, with an innumerable multitude of Souldiers, very terrible to the *Sarazens*: as it is reported by *Vitriacus* the Cardinall. And in their standards they beare Saint *George*. In the yeere 1614, *Teimurazes* being Prince of the *Georgians*, the *Persian* armie entred into *Georgia*, and spoiled divers Cities, and carried away many prisoners, and amongst others, *Cetaba* the Princes mother was taken in the Citie *Cremen*, and caried into *Persia*; which *Cetaba* refusing to become a *Mahumetan*, and to leave Christianity, was put to death and martyred by the Tyrant, and her body cast out into the feilds unburied: But *Moacra* who had beene a servant of the Queenes, and then slave to a *Persian*, got leave of her Master, to bring home the bodie in the night, telling her master what profit he might receive by it, (her sonne ransoming it.)

The

The body ſhe imbalmed and put into a Coffin.

There were at that time certaine *Iefuits* in *Persia*, who ſeeking the body, and finding it nor, being perſwaded that it was deuoured by wild beaſts, got another dead mans head, and imbalming it, and wrapping it in linnen, travelled towards *Georgia*: and drawing neere, ſent a Meſſenger to the Prince, to tell him that there were certaine *Roman* Chriſtians come out of *Persia*, who had brought with them the head of the holy Martyr *Cetaba* his Mother, which had deliuered the out of many great dangers: The Prince hearing this, went a dayes iourney with a great troupe of his Nobility and Clergie, and brought the holy relique to *Cachete*, and with great honour and celebrity placed it in the Church of the holy, and great Martyr *St. Georg* of *Alberdall*, and uſed the *Iefuits* with all honour and reſpect, and ſent them great gifts, which they reſuſed, ſaying, that they had vowed povertie; They alſo made a ſhew of great holineſſe, uſing much faſting and prayer. Alſo they petitioned the Prince, that they might live in ſome *Monastery*, and have the cuſtody of the holy relique, which he granted them: Now infinite miracles were wrought daily, and great gifts and offrings they had out of all *Iberia*, the ſicke and infirme reſorted to them. Thoſe that were paſt cure, they told them that their ſinnes were very great, and needed long time of repentance and
expiation

expiation, and so they should returne to them againe for helpe, in which time they often died: to others, of whom they had hope of recoverie, they used meanes, and attributed their health to the holy Relique, and to the Bishop of *Rome*, whom the most loving, *Jesus Christ*, had left his Vicar here on earth. By this meanes they inticed many to the *Romish* religion, and of the Nobility, and had great hopes of the Prince himselfe, who was much taken with their miracles, the fame of which filled all *Iberia*. But in the midst of all this, letters came from *Moacra* his Mothers maid, that she had the body of his Mother, which he might ransom; whereupon the Prince *Teimurazes*, sent Ambassadors to the *Persian*, and comming to agreement with him, had home his Mothers body, with *Moacra* her maid, & many Captives, which they manifestly knew to be her bodie, by divers tokens and marks.

Wherupon the Prince being angrie, commanded the *Iesuits* to prison, but they were delivered at the intreatie of some of the Nobility; a few daies after, came two *muleters* out of *Persia*, who reported that they travelled in the said *Iesuits* company, when they cutoff the dead mans head which they thought to be a theife, and carried home to their Inne, and saw them anoint it with oyle, and odors, and this they declared to the Prince *Teimurazes*, who commanded the head to be cast out, and his mothers body to be buried.

F

This

This historie is written in Greeke by *Gregorius Hieromonachus*, the Patriarchal Exarch from *Trapezunt*. 1626. and by this meanes, the *Iesuits* had almost perverted the prince and Country of *Georgia*.

The Mengrellians.

Brerw. enq. pag.
135.

THE *Mengrellians* inhabite *Colchis*, which lyeth neere the *Euxine* Sea, the people thereof received the faith by the preaching of Saint *Mathias*. The cheife Cities thereof are 1 *Alvati*, 2 *Phasis*, 3 *Dioscurias*. In which are many languages spoken, by reason of the resort of abundance of Merchants of sundry kingdomes, and many Interpreters, to mediate betweene the people and the Governour. They are under the obedience of the Patriarch of *Constantinople*.

Cedren. Sigon.
Baron.

Zaras or *Zathas* K. of *Colchos*, or of the *Mengrellians* was baptized in *Constantinople* Anno. 522.

The Circassians.

Idem ibidem.

THE *Circassians*, or *Zychi* as they were anciently called, are Christians of the Greeke Communion, and besides of the Patriarch of *Constantinople* his obedience. These also live by themselves, as before under their owne Kings or Princes. The *Circassian* Countrey, extendeth

it selfe on *Meotis* 500 miles, and within land
200 miles: the cheife Cities are *Laoppa*, and
Cromuco. These countries bring forth the bravest
warriers reputed in the East. The Sultans of
Egypt had from hence their *Mamalukes*, and
the now *Persian* his *Cozelbashæes*. *Mr. Harb. pag. 68.*

The Russe.

CHRISTIANs which dwell in *Asia*, are under
the jurisdiction of the Patriarch of
Mosco.

To wit the Christians in the kingdomes of
Casan, *Astracan*: and in other places in *Asia*,
subject to the Emperour of *Moscovia*.

The Christians of Asia *the lesse,*

DOE inhabite *Phrygia*, *Galatia*, *Bithynia*,
Pontus, *Lydia*, *Caria*, *Paphlagonia*, *Licia*,
Magnesia, and all the Provinces in *Asia* the lesse,
mingled with *Turkes*, which are, or have
beene under the Jurisdiction of the Patriarch
of *Constantinople*, except *Cilicia* and *Isau-
ria*.

Their severall
The Armenians.

Brer. enq. pa. 170

THe *Armenian* Christians, are found in multitudes, in many Cities of great trade, in *Europe*, *Asia*, and *Africa*: but yet the native Regions of the *Armenians*, where they still are found in greatest number, and where their Religion is most supported, is in *Armenia* the greater, (named since the *Turks* first possession of it, *Turcomania*) beyond *Euphrates*, and in *Armenia* the lesse on this side *Euphrates*, and in *Cilicia* now termed *Carmania*.

Mira not: Epist. li. 1. ca. 17. pa. 41.

Boter. rel. univ. part. 3. lib. 2. de diasporiani.

Touching their Ecclesiasticall government; they acknowledge obedience without any further or higher dependance, to two Patriarcks of their own, whom they terme Catholicks, namely one of the greater *Armenia*, who at this present keepeth his residence, in the Monastery of *Ecmeazin* by the Citie of *Etvan* in *Persia*, being translated thither, by occasion of the late warres betweene the *Persians* and the *Turks*: But his ancient seat was *Sebastia*, the Metropolis of *Armenia* the greater. The other Patriarch of *Armenia* the lesse, anciently kept at *Mitylene*, the Metropolis of that Province, but now is resident in the City of *Sis*, not far from *Tarsus* in *Cilicia*.

Annotom. 12. pag. 319. Mr. Sands relat. p. 123.

Cardinall *Baronius* writeth of 1000 *Armenian* Bishops: Mr. *Brerewood* beleeveth that the Cardinalls meaning is, of a 1000 Bishops of their

their communion and not under their Patriarches obedience. another of 300. The same Author relateth, that hecomming on a Sunday into one of their Congregations, in the afternoone he found one sitting in the midst of them, in habit not differing from the rest, reading on a Bible in the *Challean* tongue, anon the Bishop entered in a veste of blacke with a staffe in his hand to whom they attributed much holinesse. First he prayed, and then he saying certaine Psalmes, assisted by two or three, after, all sung joyntly, at interims, praying to themselves, resembling the *Turks* in the posture of their bodies, & often prostrations, the Bishop excepted, who erecting his hands, stood all the while with his face to the Altar. The service ended, one after another did kisse his hands, & bestow their Almes, he laying the other hand on their heads and blessing them: Lastly, he prescribed succeeding fasts & festivals. vpon the mountaines of *Ararat* in *Armenia*, *Noahs* Arke rested, and from this country was the world repeopled.

The Iacobites or Dioscorians.

THESE Christians are called *Iacobites*: some Tradition. Cathol. say from *Iacob* the Patriarch, of whose ^{pag. 2.} lineage they pretend to be: others write, that they were so called of *Iacobus Syrus*, who was also called *Zanzalus*. They are also called *Dioscorians*, of *Dioscorus* Patriarch of *Alexandria*.

*Maiorem partem
e Asia, & totius
trahitur orientalis
inhabitant,
Quidam inter Sa-
racenos; alij autem
propriis, absque
infidelium confor-
tio, occuparunt re-
giones, scilicet
Nubiam, & mag-
nam Ethiopia
partem, & omnes
regiones usque in*

*Indiam, plusquam
quadragesima reg-
na, ut afferunt
continentes: Om-
nes autem sunt
Christiani a Bea-
to Mattheo A-
postolo & alijs a-
postolicis viris ad
fidem Christi con-
versi. lac. Viriac:
Cardinal. hystor.
orient. cap. 76.*

*Boter. relat. uni-
vers. li. 2. part. 3.
de Jacobitis eccle-
sia Patriarchalis
huius nationis in
Mesopotamia ex-
tracivitatem Mo-
radim, &c. Thom.
a Iesu de conver-
sion. gent. lib. 7
p. 1. cap. 14.*

*Eutyche errores
suo cum suo an-
thore condemnant
qui duas naturas
in unam confunde-
bat, at ipse contra*

These Christians, (as Cardinal *Viriacus* faith) inhabited the greater part of *Asia*: some of them lived amongst the *Saracens*, others had their owne proper countries, as in *Africa*, *Nubia* and a great part of *Ethiopia*, and all the regi-
ons unto *India*, containing, as they report, more
then 40 kingdomes. These Christians were
converted by St. *Matthew*, and other Apostolike
men to the faith of Christ.

The *Iacobites* now are dispersed in the cities
of *Mesopotamia*, *Babylonia* and *Syria*, and of o-
ther places: for their Ecclesiasticall govern-
ment, they are subiect to a Patriarch of their
owne, whose patriarchall Church is in the
monastery of *Saphran*, neere to the Citie *Mer-*
din in the North parts of *Mesopotamia*: but hee
keepeth residence in *Caramite*, the ancient Me-
tropolis of *Mesopotamia*.

These *Iacobites*, (as *Leonard* Bishop of *Sidon*
writes, visiter to Pope *Gre*: the 13. in the East re-
gions) do condemne *Eutyches* and his error, who
confounded the two natures of Christ: And
they affirme two natures to be united in Christ:
& one personated nature to be made of the two
natures not personated, without mixtion or con-
fusion. They renounce *Eutyches*, and honor *Dios-*

COKUS.

The Maronites.

THE *Maronites* are found in *Alepo*, *Damas-*
cus

cus, *Tripolie*, of *Syria*, and *Cyprus*, but their
maine habitation is in the Mountaine of *Le-*
banus, which containeth in circuite about
700 miles, and is possessed onely by the *Maro-*
nites, who for that priviledge, namely, to keepe
themselves free from the mixture of the *Maho-*
metans, pay the *Turks* large Tribute. The Patri-
arch of the *Maronites*, hath under his iurisdiction
on 8 or 9 Bishops, and keepeth residence for the
most part in *Lebanus*, keeping ever the name of
Peter. Their Patriarch hath lately communion
with the Pope as before, but with some refer-
vation. *Boterus* writeth, that they are the least
Christian Nation of the East.

Christians under the Patriarch of
Musal, falsely called Nestorians:

THese Christians inhabit mingled with *Ma-*
hometans, and *Pagans*, a great part of the Ori-
ent, for besides the Countries of *Babylon*, *Assyria*,
and *Mesopotamia*, *Parthia*, and *Media*, wherein ve-
ry many of them are found; these Christians are
scattered farre and wide in the East, both Nor-
therly in *Cataya*, & Southerly to *India*: So that
in *Marcus Paulus Venetus* his historie of the East
Regions and others, wee finde mentioned of
them, and no sort of Christians but them,
in very many parts and Provinces of *Tar-*
taria, as namely, in *Cassar*, *Samarcan*, *Carcham*,
Chinchi-

hanc opinionem as-
serant duas in
Christo naturas
esse unitas unam-
que factam natu-
ram personatam,
de duabus natura-
non personatis; fi-
ne mixtione tamen
aut confusione; a-
pud Tho. a Iesu
de conuer. lib. 7.
par. 1. cap. 14.

Mira not. Epif-
co lib. 1. cap. 19.
Tho: a Iesu lib. 7.
par. 1. cap. 22.
de conuers. omni-
gent.
Boter: rel: pa: 3.
lib. 2. de Maroni-
tis sono la minima
natione Christiana
de oriente.

Ererwood pag:
132. enquir.

Boter: rel: par:
3 lib: 2. de Nestori-

Chinchitalas, Tangut, Suchir, Ergimul, Caraiam, Mangi, Tenduc, etc. In so much, that beyond the River *Tigris* East-ward, there is not any other sort of Christians to be found, for ought I have read, except the *Portugales*, & the Converts made by them in *India*, and the late Migration of the *Armenians* into *Persia*, the Cardinall *Vitriacus*, a man well experienced in some parts of the Orient, hath left registred, that these Christians with the *Iacobites*, exceeded in multitude the Christians of the *Greeke* or *Latine* Churches. About 400 yeares agoe. The King of *Tenduc* a Christian, ruled farre and wide in the North-East part of *Asia*, as having under his dominion, besides *Tenduc*, which was his owne native and peculiar kingdome, all the neighboring Provinces, which were at that time for a great part Christians. But after that his Empire was brought to ruine, and he subdued by *Chinges*, a rebell of his owne Dominion, (and the first founder of the *Tartarian* Empire) which happened about the yeare 1190, the state of Christian Religion, became in short time altered in those parts: for I finde in *Marcus Paulus*, who lived within 50 yeares after *Vitriacus*, and was a man of more experience in those parts then he, as having spent 17 yeares together in *Tartaria*, & partly in the Emperours Court, & partly in travelling over those Regions about the Emperours affaires, that except the Province of *Tenduc*,

Vitriac: Hist. Orient cap. 77. pag 149. bi Nestoriani cum Iacobinis longe plures esse dicuntur quam Latini vel Græci.

Note: loco citat.

duc, whereof *Marcus Paulus* confesseth the greater part to have professed the Christian religion at his being in *Tartaria*, the rest of the Inhabitants being partly *Mahometans*, and partly Idolaters, and Christians but a few. *Postell* writeth that they are a few, in comparison of former times, but not of themselves: they being many more then the Latins are.

Brochardus who lived since *Paulus Venetus*, hath left record, that in some of those parts there were more Christians then *Mahometans*: And he speaketh of his owne experience that in *Cilicia* and *Armenia* subiect to the *Tartars*, that he found in a manner all the Inhabitants meere Christians. *William de Rubriquis* also reports, that these Christians inhabite fifteene Cities in *Cathay*, that they have a Bishop in the Citie *Segin*, and that they have also a Patriarch in *Balduc*, in *Persia*. *Thomas a Iesu* also writeth, that under one of these Patriarchs there are many Nations, two and twenty Bishopricks, six hundred Territories and more, &c. Their cheife Patriarch, is the Patriarch of *Mosul*, in which Citie is recorded the *Nestorians* to reteine fifteene Temples, and the *Jacobites* three, which Citie, was in times past *Seleucia*, as some say, others, *Ninivie*. To the Bishop whereof, was assigned the next place of session in councell after the Bishop of *Hierusalem*, which name and authority in

Marcus Paulus Venetus lib. 1. cap. 64. maior pars provincie observat fidem Christianam, et hi Christiani primas tenent in hac provincia: Dico pauci, comparatione priorum temporum, non in se, nam sunt nobis res: compend. cosmograph. pag. 69.

Gulielmus de Rubriquis lib. 27. cited by Purchas.

Thomas a Iesu, lib. 7 par. 1. cap. 4. p. 358. de conv. omni gent.

Mira; notitie Episcopis: lib. 1. cap. 16.

those parts the Bishop of Mosal now bath

Hi populi habent magnum A-
tistitem, cui adstant duodecim
Cardinales, Patriarcha duo,
Archiepiscopi et Episcopi com-
plures: Ioseph Indi Navigati-
ones, interrelationes Novi Or-
bis. pag. 145.

In summa Canonum Synoda-
tium, parte secunda, sermone
sexto, capite decimo nono de
Canonibus constitutis super E-
piscopos et Metropolitanos,
simul habetur Canon Theo-
dosi Patriarche in hac ver-
ba, Ha sex sedes capita Pro-
vinciarum et Metropolitae: vi-
delicet, Hilam, Nzivin, Prath,
Assur, Bethgarmi et Ha'ah,
qui digni habiti sunt, ut ordi-
nationi Patriarche interveni-
ant, nec absint ut alij, quarto
quoque anno apud Patriar-
cham conveniant. Sic etiam E-
piscopi magne Provinciae nimi-
rum, reliqua Metropolitae,
Chinez, Indiz, Pases, Mauze-
orum, Xam, Raziqueorum,
Herionz, (hac est Cambaia)
et Smarchandiz (hac est Mo-
gor.) qui longissime absint, nec
vastissimi montes, et turbulen-
tissima maria, permittunt eis
transitum ad libitum, mittant
litteras consentionis (id est
communione) ad Patriarcham
semel sexto quoque anno, Tri-
gautius de hispani expeditione
apud Sinas. pag. 125.

Isephus Indus borne in Cranganor in East India writeth of a great Prelate to whom 12 Cardinalls are subiect, beside two Patriarches and many Archbishops and Bishops.

Trigautius also reporteth, that when the Portugalls came to Cochin, they found a booke of their Synodall Canons, concerning their Bishops and Metropolitans: in which there is a Canon of Theodosius the Patriarch, in these words. *These six Sees the cheife of Provinces, and Metropolitans. (viz.) Hilam, Nzivin, Prath, Assur, Bethgarmi, and Ha-lah, who are accounted worthie, to be present at the ordination of the Patriarch, neither let them be absent as others, every fourth yeere let them come to the Patriarch, So also the Bishops of the great Provinces, (viz.) of China, India, Pases, Mauzeor, Xam, Raziqueor, Herion, (which is Cambaia) and Smarchand, (this is Mogor,) who are farthest off, so that the Vast Mountaines, and most trouble some Seas permit them not passage, when they would, let them send letters of consent, (that is, of communion) to the Patriarch also*

all once every sixth yeare.

In the yeare 1398 Tamerlan a Tartarian Prince, borne at Samarchan, tooke *Prusa*, and restored to the Christian Princes the countries taken from them by *Baiazeth* Emperor of the *Turkes*. There is in the citie of *Smarchan* a magnificent church built to the honor of *St. John Baptist*. Postel. comp. Cosmog pag. 72.

There is one Church of these Christians, in the great city *Quinsay* in *China*. Paul: Venet: de Region Ori: ent. lib. 2. cap: 64.

I finde in an instruction of a Tartarian Merchant dwelling in the citie of *Boghar*, these words. (viz.) Beyond the land of *Cathaie*, which they praise to be civill and unspeakeable rich, is the Country named in the Tartarian tongue *Caracal-mack* inhabited with blacke people: but in *Cathay*, the most part thereof stretching to the Sunne-rising, are people white, and faire complexion, Their religion also, as Tartars report of, is Christian, or after the manner of Christians. Mr. Hakluits voyages pag. 388. Microcos. Hel. pag. 669.

Some write that the Patriarchship of *Mosul*, is not elective, but descendeth from the Father to the Sonne.

Haiton King of *Armenia* was himselfe in *Tartaria*, and hath written a booke thereof, and of the aid he had from the great *Cham* who was

a Christian, and of the raking of *Mesopotamia*, *Babylon*, and *Syria* by the *Tartars*, from the *Saracens*.

In former time, the heresie of *Nestorius* prevailed much, in these parts of the world, who held that Christ had two persons, as well as two natures; and they would not yeeld that *Mary* was the Mother of God: The Christians, now called *Nestorians*, acknowledge Christ to be perfect God, and perfect man, from the first moment of his conception, and that *Mary* might be rightly said, to be the mother of the Sonne of God, Although they have revoked *Nestorius* heresie; yet they are still called by his odious name. The Pope hath a titular Patriarch of *Mozal*.

The Christians of

St. Thomas.

Brere. eng. pa. 144 **T**HE Christians of *St. Thomas* are vulgarly so called, because by his preaching they are supposed to have beene converted to Christian religion; and his body as it is thought was buried in the Citie of *Maliapar* on the Coast of *Choromondel*: some of these Christians inhabit in the neerer part of *India*, namely in that great Promontory, whose base lying betwene the out lets of the River *Indus* and *Gan- ges*, stretcheth out the sides farre towards the South,

*Boter. relat: pa.
3. lib. 2. della vec-
chia Christianita
dell' India.*

South, well nigh 1000 miles, till meeting in the point of *Comari*, in the more Southerly part of the great Promontory neere to Cape *Comori*, about the Cities of *Coulan* and *Cranganor* on the west side, and about *Maliapar* and *Nc-gapatan* on the East side, and their habitation is thickest about *Angamale*, 15 miles from the City *Cochin* Northward, where an Archbishop keepeth residence.

That *St. Thomas* brought the Gospell into *India* and *China*, and constituted many Churches there, it appeareth out of their owne bookes, which the *Portugals* found in *India*, written in the *Chaldee* tongue, and translated into Latin, by father *Iohn Maria Campani* a Iesuit, by the command of the most reverend Archbishop, father *Francis Roits* of the said society.

In a *Chaldee* Breviarie called *Gaza*, of the Church of *Malabar*, in one of the lessons, thus it is written verbatim.

By *St. Thomas*, the error of *Idolatrie* vanished from the *Indies*. By *St. Thomas* the *Chinoises*, and *Ethiopians* were converted to the truth.

By *St. Thomas*, they received the Sacrament of *Baptisme*, and the adoption of *Sonnes*.

By *St. Thomas*, they beleaved and confessed the Father, the Sonne, and the Holy Ghost.

By *St. Thomas*, they kept the faith, received of one God.

By *St. Thomas*, the lustre of the life-giving doctrine, appeared to all *India*

Per D. Thomam
evanuit error Idolatrie ab Indis.

Per D. Thomam
Sina & Esiopes
conversi sunt ad veritatem. Per D.

Thomā Baptismi
Sacramentum acceperunt, et filiorum adoptionem:

Per D. Thomam
crediderunt et confessi sunt Patrem

et Filium, et Spiritum sanctum. Per D. Thomam.

acceptam servaverunt fidem unius Dei.

Per D. Thomam
doctrina vivifica

splendore resortiunt
By universa India.

*Per D. Thomam
regnum Caelorum
volavit et ascen-
dit ad Sinas.*

By St Thomas *The Kingdome of Heaven* passed swiftly, and came into China.

And in a certaine *Antiphone* or *Hymn*, these words are;

*The Indians, the Chinoises, the Persians
Indi, Sina, Persa, and other Ilanders, and they that are in Syria,
et ceteri insulani, Armenia, Græcia, and Romania, in commemoration of Saint Thomas, doe offer praise to thy
et qui in Syria, Armenia, Græcia, et Romania, in commemoratione D. holy name.*

*Thomæ offerunt
adorationem no-
mini tuo sancto:
Nicol: Trigauti-
us, de Christiana
expeditione apud
Sinus lib. 1. p. 124*

*Post. compendium
Cosmog. pag 66.*

*Which Countrie
lyeth East of Per-
sia.*

Ps. 72. 10.

*Ioseph. Ind. navi-
gationes interre-
lationes novi or-
bis. pag: 145:*

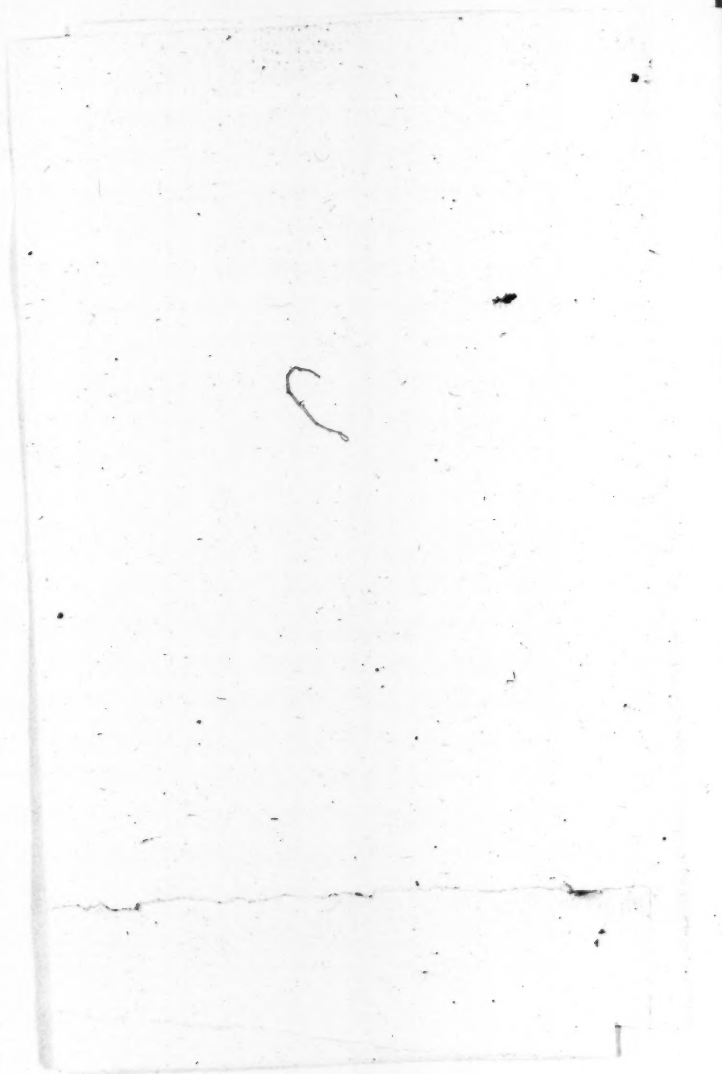
Postell writeth, that after St. Thomas had converted the *Malavars*, he heard of a nation that possessed the inland countrie, beyond the *Paraponisan* mountaines, and the more easterly fountaines of *Ganges*, which before his coming had bin taught the knowledge of Christ, and going thither, he found the *Tarsestan* countrie or *Tarsis*, whose Kings came to Christ, about 40 yeeres before, who in regard of their great authority that they had, by reason of their skil in *Astronomie*, & kingly dignity, but far more by the virtue of that faith, which they had gotten by grace having adored Iesus then new borne, (for the doctrine of the Gospell was not then divulged) they had gathered a great church in the name of *Schiacab*: that is, of the eternall Sonne, or eternall Emperor.

The *Psalmist* telleth us that the K. of *Tarbis* and of the isles, shall bring presents.

Iosephus Indus borne in *Cranganor* in *East India* reporteth that there are many Kings in *India* who know Christ.

And





And also that there are Christians from the river *Indus* where *India* beginneth, to the Ile *Oramus* Westward, neere the *Persian* gulfe.

He also reporteth that these Christians have over them a Prelate, which seemeth to be the Patriarch of *Muzal*, to whom 12 Cardinals are subiect, beside two Patriarchs, and many Archbishops and Bishops as before.

The Archbishop of *Angamall* hath lately submitted himselfe to the Pope.

*Lib. 3. pag. 107.
de rebus Emanue-
lis Lusitaniae regis*

But it is very likely that these *Indian* Christians were forced to submit, for *Oforius* writeth that the *Portugals* tooke *Cranganor* by force & other places, in which these Christians do dwell

Xauervius the Iesuit reporteth, that the Ile of *Zocotorie* being about 100 miles in compasse, is all inhabited with these Christians, who being deprived of their teachers, have nothing left but the name: these boast that they are Christians, and they honour the Apostle *St. Thomas*, because they say, they come from those whom he begot in these places to Christ

*Socotorium insula
in circuitu millia-
passuum ferme
centum, tota incol-
latur ab ijs Chri-
stianis qui multis
ab hinc annis Ca-
tholicis Sacerdo-
tibus orbatu nihil
habent prater no-
men, hi Christia-
nos se esse gloriam-
tur: &c.*

The worthy Knight, to whom I acknowledge my selfe much beholding *Sr. Thomas Roe* who hath bin in this Iland, telleth me that there are now but a few *Christians* remaining, called *Bedwins*.

*Lib. 1. epist. 1.
Apo. cathol. pag.
342.*

The Christians in Africa under
the Patriarch of *Alexandria*.

St. Marke was the first Bishop of *Alex.*

*Arnold Merm.
Theatrum Conv.
pag. 80.*

*Brer. enquir. pag.
155.*

*Relation of the
most famous
Kingd: pag: 458.*

*Thom: a Iesu de
convers: pag: 361.*

*Thom: a Iesu de
convers: pag: 295*

Alexandria, who founded Churches in *Cyrene*, *Ptolomais*, and the rest of the region of *Pentapolis*, as also in *Libya*, *Marmarica*, *Ammoniaca*, and all *Egypt*.

The Christians called *Cophti*, are no other then the *Christians* of *Egypt*, who have beene called *Ægophti* or מִצְרַיִם.

Although those that now inhabite *Egypt*, are most *Moors*: yet the *Natives*, are most *Christians*, and they are termed *Cophites*, these are the true *Egyptians*, and these terme the Church of *Rome* hereticall.

Thomas a Iesu writeth that in times past these *Cophtie* were circumcised: but now in *Cair* and *Alexandria*, this custome is left: and if any *Copht* be circumcised by force, by the *Mahometans*, he is marked in the forehead or hands, with the signe of the Crosse, that he may be knowne of all men to be a *Christian*.

There are also in *Egypt*, and under the Patriarch of *Alexandria's* Iurisdiction, many *Greeke Christians* and the Patriarch himselfe is alwayes a *Greeke*.

To this Patriarch belonged ten provinces, so many *Metropolitans*, *Theodosius* and *Valentinianus*, commanded to be convocated in the Epistle to *Dioscorus*, which is repeated in the first act of the *Calcedon Councell*.

In times past, all *Africa*, from the mouth of *Nile*, to the *Gaditane* streits, and from the *Tir-*
rhen

then sea North, to the Equinoctiall line south, was planted with Churches and Cities of Christians belonging to the said Patriarch: Christianitie so florished in *Africa*, that we read of Concil. Carthag. Synods of 200 Bishops to have beene gathered 4. Concil. Carthag. 6. Vict. lib. there, and of some hundred of Catholick Bishops to have beene there expelled by Gensericus King of the Vandals, and in one Province alone, *Zengitana* by name, (which is that where *Carthage* stood) to have beene 164. Bishops under one Metropolitan. 1. de persecutione Vandalic.

As there was never in any nation greater error, then in *Agypt*: So more sincere, or greater Christian pietie, reigned no where more, for three hundred yeares, then in *Egypt*, saith Postell. Postell. compend. Cosmog. pag. 43.

St. Augustine reporteth, that in his time Christianitie had continued in *Africa* with a succession of great Bishops about 400 yeares. Augustinus refert suotempore fidem Christi in Africa 400 annos durasse, perpetuamque pontificum maximorum successionem.

And whereas, in time of persecution, the *Italians*, *French*, *Germans*, and others returned to the worship of Idolls, there were many holie men in *Africa*, as *St. Cyprian*, *Arnobius*, *Tertullian*, *Origen*, *St. Augustine* &c. who kept their people in the true religion. And this made *St. Augustine* who was an *African* to write his bookes of the citie of God, to stay his countrie men from Idolatrie. Arnold Meriman pag. 27. Idem pag. 28.

In this North, part of *Africa* Christianitie is in a manner decayed for want of teachers.

When these Churches florished, they opposed

H sed

sed the usurped Iurisdiction of the Bishops of Rome, as appeareth by the writings of Saint *Cyprian*, and of Saint *Augustine*, and also by the sixt Councell of *Carthage*, and also by a Synode held at *Melevis*, in both which the *African* fathers forbad appeales to Rome.

To this Patriarchs Iurisdiction are now belonging not onely the Christians of *Egypt*, but also, the Christians that are found about the bay of *Arabia*. And in mount *Sinai* Eastward and also in *Africa*, as farre as the *Syrtes* westward, Likewise the Christians of *Æthiopia* have heretofore acknowledged obedience to this Patriarch.

Chytr: de stat. eccl: pag. 26.

pag. 307.

The Patriarch of *Alexandria's* dwelling is now neere the Church of Saint *Nicolas* in *Caire*: which Citie is one of the greatest cities in the world, reputed to be eight and twentie miles in length, and foure-teeene in breadth, as *Lithgoe* reporteth, that of *Greekes*, *Cophes*, *Armenians*, and others, there are about two hundred thousand Christians in the citie of *Caire*. *Cyrill* now Patriarch of *Constantinople*, was Patriarch of *Alexandria*, and now *Ge-lasius* commended to be a learned and a holie man by the worthie Knight Sr. *Thomas Roe*.

The Abassin Christians.

Quadi Compend. univers. lib. 1. cap. 20.

THE Abassin Christians inhabit the *Abassin* Empire in *Ethiopia*, *Matthias Quadus* boundeth

boundeth the *Abassine* Empire on the North with *Nubia* & *Bugia*, on the East with the red sea, and *Barbarick* Gulph, to the Kingdomes of *Aiana* and *Dangali*, on the south, to the mountaines *Luna*; on the west with *Manicongo*, the floud *Niger*, the kingdome of *Nubia* and *Nilus*. Some report this Emperors dominion to be as great as *Europe*. But Master *Brerewood* maketh it equall in dimension with *Germany*, *France*, *Spaine*, and *Italy*. *Villamont* writeth that the Emperour of *Ethiophe* hath more then 40 Kingdomes under him. For the Emperour he is called Commonly *Presbiter Iohn* or *Negus* but of the *Abassins* *Joannes Belul*. Iohn, or high Iohn, he is the most potent Prince of *Africa*.

Voiages lib. 2. cap. 24.

Zaga Zabo apud Damian. a Goas pag. 241.

The title of this great Emperour runneth after this manner, *David* supreme of his kingdomes, and beloved of God, the pillar of faith, sprung from the stocke of *Iudah*, the sonne of *David*, the sonne of *Salomon*, the sonne of the pillar of *Sion*, the sonne of the seede of *Iacob*, the sonne of the hand of *Mary*, the Sonne of *Nahu* after the flesh, the sonne of Saint *Peter* and Saint *Paul* by grace, Emperour of the higher and lesser *Ethiopia*, and of the most large Kingdomes, Dominions, and Countries of *Goa*, *Caffares*, *Fatigar*, *Angola*, *Barn*, *Baliguazo*, *Adea*, *Vangue*, *Goyame*, where are the fountaines of *Nile*, *Amara*, *Baguamodren*, *Ambera*,

Quad. compen. lib. 1. cap. 20.

Uangue, Trigremaon, Sabaim, the birth place of the Queene of *Saba, Barnagassum*, and the Lord of all the Regions unto the confines of *Egypt*.

They conceive themselves to be descended from *Salomon* and the Queene of *Saba Maqueda*.

The Armes of the Kingdome are reputed to be the same with those of the Tribe of *Judah*, the *Lyon Rampant* in the *field Or*, and their mōt. to is, *The Lyon of the tribe of Iudah shall overcome*.

It is written, the Emperor to have set before him at his meate, a vessell full of ashes, to put him in minde of his Mortalitie.

The *Abassins*, reckon a succession of Christian Emperors from *Abraham*, called the Saint, who was Emperour Anno 470. The Prets or Emperors dwell in a movable citie of tents, on festival dayes he useth red Tents. About 50000. Mules attend the Prets campe to remoue his carriages.

They call themselves as we doe.

אֵתְיוֹפִיָּא *Ithiopiawian*, In Arabike are called *Elhabaschi* vulgarly the *Abassins* פְּרִסְתָּאנִי presbyter signifieth Apostolike in Arabick.

Ecclesiasticall government.

Mira: notitia episcop. lib. 1. cap.

21. pag. 56.

For their Ecclesiasticall government: They are subiect to a Patriarch of their owne, whom they call *Abunna*.

Their *Abunna*, when *Alvares* was in *Aethiopia*, was called *Marke*, a Reverend old man, aged about 110: a man very gracious in his speech, neuer speaking without blessing God, and giving

Godignus cap. 6. pag 25. de Abass. rebus.

Alvares cap. 23. in Purchas.

Scaliger de Emendat. temporum pa. 680.

Alvares cap. 14.

ving thanks: his apparell was white; his upper garment like a Cardinalls cloake buttoned before. When he goeth out of his tent he rideth upon a Mule, well attended, having a Crosse in his hand, and three crosses carried on staves about him.

Some do report that there are in *Ethiopia* 127 Archbishops. *Godig: de Abassine, rebus, lib. 1. cap. 32. pag. 193.*

Alvares reporteth in *Macham Celacem* which is the Church of the holy Trinitie, he say 200 mitred preists together, and 64 Canopies carried over them. *Alvares cap. 14.*

Their Churches are builded round and very rich with hangings of cloth of gold, Velvet and plate.

They have many goodly Monasteries: to the Monasterie of the vision of Iesus belongeth about 3000 Monks. *Alva, cap. 21*

In *Europe* there was litle knowledge of these *Abassine* Christians, untill the Portugals had footing in the *East Indies*, about the yeare 1486. *Dam: a Goes de Ethiopia moribus.*
John King of Portugal sent *Alphonsus a Paiva* and *Petrus a Covilham* to *Prester Iohn*. They saild to *Caire* like merchants, and agreed one of them to goe into *India*, and the other into *Ethiopia*: *Peter* having seene *Goa* and *Calecut* and other places in *India*, returneth to *Caire* to meete *Alphonso*, where he heard of his death, and received also letters from the King of Portugal, that they should not returne without seeing *Prester Iohn*. *Idem pag. 1632*

Peter writing backe what he had seene in *India*, travelth into *Ethiopia* to the Emperour, and delivereth King *Iohns* letters to him, but could never get leave of the said Emperour to returne, but lived richly there.

Idem pag. 169.

*An. 1533.
Dam: a Goes,
pag: 171.*

Tum primum Lusitanos adijisse Ethiopiam cum fidelibus Catholicam Lutherus deseruit Godig. de Abass. rebus, lib: 1. pag. 145. cap: 23. Dam. a Goes, pa. 203. de Ethiopum moribus.

Godign. de Abass. suorum rebus lib. 2: cap: 14, pag: 292.

Afterwards, the King of *Portugal* sent divers men, and among others, *Francis Alvares* his Chaplaine, who remained in *Ethiopia* 6 yeares, and hath written a booke of the Religion, and customes of the *Ethiopians*. This *Alvares* returning, brought letters from the Emperour of *Ethiopia* to the Pope, which were delivered to him in *Bononia*, in the presence of the Emperour *Charles the 5.* Upon the receipt of which letters, there was a report of agreat Countrie of Christians in *Africk*, that had submitted themselves to the Pope: and especially in that time, when divers Princes in Germany, & King *Henrie the eight*, had withdrawne themselves from the *Roman Church*, *David* Emperour of *Æthiopia*, sent a learned Bishop caled *Zagazabo* into *Portugal*, a man of admirable faith, learning and Eloquence, whose confession of Faith is set downe by *Damianus a Goes*.

The Pope sendeth a Patriarch (with others into *Ethiopia*) one *Johannes Bermudes*, a Spanish Priest: there were sent also 400 shot, and some pionsers out of the *Portugal Indies*; their commander was *Don Christopher a Gama*, who arri-

ved in *Ethiopia*, anno 1538. The Emperor *Claudianus* honored the Patriarch, untill he had vanquished the King of *Adel*, by the helpe of the said *Portugals*. And then the said Patriarch was *Idem ibidem. 293.* compelled to returne, being accused of Sacrilege, for stealing a vessell of gold out of a Church, and with this message that the Emperor would acknowledge no pastor over him, or his, but onely the Patriarch of *Alexandria*.

Afterwards, as one writeth, there were 13 Fathers chosen by *Ignatius Loiola*, & others to be sent into *Ethiopia*, of which one of them had the title of Patriarch, to wit *Iannes Nonius Barretus*, and two Bishops: the Patriarch dyed, and never saw *Ethiopia*, to whom one of the Bishops, *Andreas Oviedo* succeeded in his Patriarchall title: he sailing with the *Portugal* ships to *Goa* in the East *Indies*, the *Vice-roy* sent a Messenger first into *Ethiopia*, to know whether the Emperour would receive some learned men *Portuzals*, sent to him from the Pope, and the King of *Portugal*, which he refused not.

Whereupon the *Vice-roy* sent the said Patriarch *Andreas*, with some *Jesuits*, and twentie attendants, according to the dignitie of his person, who landed at a Port in the Red Sea, neere to the Citie of *Arquick*, in the year 1557. From whence he went to a Citie called *Baroa*, where *Godig. pag. 361.* an *Ethiopian* King of *Barnagasses*, received the Patriarch with great honour; from thence the Patriarch

*Cum Abassinis no
verbum mutiat
de religione. &c.
Neque unquam
futurum ut Ro-
mani Antistitis
jugum mihi aut
meis imponi sinam
Godig: pag. 365.*

Patriarch was 50 dayes going to the Emperor *Claudius*, who recieving his letters, told him that he would never yeeld obedience to the Bishop of Rome, he gave him leave to teach the *Portugals*, but forbad him to speake one word to his *Abassines*, and that he would not suffer the *Roman* yoke to be laid on him, or his: *Claudius* the Emperour dying, *Adamas* succeeded, who banished the said Patriarch *Andreas*.

Psal. 68. 14.

To conclude this, with the saying of the *Psalmist*, Then shall the Princes come out of *Egypt*, the *Merians* land shall soone stretch out her hands unto God.

All these Christians before named, are not subiect to the Pope, except before excepted.

In *Europe* the Papists inhabit somewhat above a fourth part. The Protestants, *Moscovites*, and *Greeke* Christians inhabit the rest of it with some *Turkes* who are mingled with the *Greeks*, and make one third part with them, some say much lesse:

*In apparatu de
Maronitis.
Maronite Libani
Montis in Syria
incola, sub eorum
Patriarcha, pios
tatem et fidem er-
ga Romanū ponti-
ficem et sedem A-
postolicam uni ex
omnibus Orientis
populis sat integrā
a tempore Innocen-
tij 3. retinuerunt.*

In *Asia*, the second part of the old world, and *Africa* the third part, (the last whereof is three times bigger than *Europe*) and *Asia*, bigger then the other both. The Pope hath very little. *Possevin* the Iesuit writeth, that the *Maronites* of mount *Libanus* onely of the East, kept faith to the Church of Rome from the time of *Innocent* the third.

*Chytraus de sta-
tu eccles. pag. 23.*

The like writeth *Chytrens*, it is reported, saith
ho

he, that the *Maronites* only of mount *Libanus*, almost of all *Asia*, are conformable to the *Latin* Church. In *Africa*, the King of *Spaine* hath a few townes neere the *Streits* of *Gibraltar*, and a few dispersed fortresses, being in number 11 or 12 betweene *Spaine* and *India*: There are some *Christians* in *Congo* and *Angola*.

To summe up all the *Protestants*, may compare (as far as I can gather) in multitude of people with the *Papists* in *Europe*, and have a greater extent of land then they have in *Europe*, as before

The *Greeke* rites saith *Bellonius*, they extend farther then the *Latin*, for besides the *Greekes* under

the *Patriarch* of *Constantinople*, the *Greekes* inhabiting a great part of *Poland* under their *Metropolitan*: and in *Bulgaria*, under the *Patriarch* of *Acrida*, and the *Moscovites* under their

Patriarch, are all of the *Greeke* religion, as also the *Melchites* under the *Patriarch* of *Antioch*, and *Greekes* under the *Patriarch* of *Ierusalem* and *Alexandria*, with the *Georgians*, *Mengrellians*, *Circassians*, and *Greekes* of *Crete*, *Zante*, *Cyprus*, and other Ilands; who although some of them are under the jurisdiction of the *Romanists*, yet they had rather leave their lives, then their Religion, as *Thomas a Iesu* saith.

Of these before named, the *Moscovites* inhabit in *Europe* and *Asia*, a countrie of as greate extent, as the *Papists* doe in *Europe*.

The *Christians* under the *Patriarch* of *Muzal*

I

are

Brerew. enquir. pag. 69.

Afferimus Græcæ nice ecclesie ritum latinus pater quam Latina, lib. 1. cap. 35.

Cyprus, Creta, Zathynus Cephalena insule sunt adeo tenaces haresum Græcanicarum, ut vitam potius hominibus illis eripias, quam conceptam sententiâ deponere, velint de conversi omnigena lib. 6. pag. 302.

are reported to be more, then the *Latines*.

And the Christian Emperour of the *Abassines* hath a large countrie under his dominion.

Also of the *Armenians, Jacobites, Indians, Cophites*, there are very many Christians, who inhabit very many large countries, as before.

And this may serve to confute them that would empale the Church of God, within the limmits of the *Roman Church*, and pretend that all the Christians of the world, are subiect to the Pope, but onely a few Protestants in *Europe*, for here you may see, that the Church of God is not tied to *Rome* onely, but that it is Catholike, and universall, dispersed upon the face of the whole earth, and as God hath beene mercifull to us, and caused his face to shine upon us, so his wayes are knowne upon earth, and his saving health among all Nations, therefore let the earth praise thee, O God, yea let all nations praise thee.

Bermudes was
called Patriarch
of Ethiopia
Smith of Calice-
don Flemming
Archbishop of
Dublin &c.

To this relation of the habitations of the Christians not subiect to the Pope, I thinke good to give the Reader this Caveat, to wit, The Pope to make his Iurisdiction to shew greater then it is, giveth many titles to his followers of those Churches which he hath not to doe with all. As to one he giveth the title of the Patriarch of *Constantinople*, to another of *Aethiopia*, so also he gives the title of other Bishopricks in *Greece, England and Ireland &c.* So also their writers in

some

some of their bookes, write false stories & tales, to make his Iurisdiction & Church seeme greater then it is, as for example, Cardinall *Baronius* writeth a booke, and therein publisheth to the world, the submission of the Patriarch of *Alexandria*, and of the *Egyptians*, and *Aethiopians*, which never was; which treatise is intituled, *A relation of the Legats of the Church of Alexandria, to the Apostolicke See*. The Cardinall in the beginning of the said booke, setteth downe the great providence of God in governing his Church, for whereas a few franticke people had forsaken the *Roman See*; now the Patriarch of *Alexandria* and al the Provinces of *Egypt* and *Aethiopia*; had submitted themselves to the *Roman Church*, and he setteth downe the submission of the Patriarch in these words.

In a booke printed at Colcin intituled, Relationes historice dua, duarum illustrum legationum &c.

In the name of the Father, Sonne and holy spirit, of one God. In the name of God most compassionate, and mercifull, Everlasting, glorie be to God salvation is from the Lord: O God give us thy Salvation.

Humble *Gabriell* by the grace of God servant of the See of Saint *Marke*, in the Citie of *Alexandria* in *Egypt*, and in all other places there unto adioyning, in the south *Maritime* and in *Ethiopia* the 97. of the Patriarchs, successor to *St. Marke* the Evangelist, wisheth health, and offereth the spirituall kisse, to the Father, Lord, Father of Fathers, Prince of Patriarchs, being the 13 of the Apostles of our glorious Lord *Iesus Christ*.

Christ, And of the Evangelists, the fifth, Successor to St. Peter the Apostle. He after setteth downe his submission at large in this Treatise, which is published by it selfe, and also set downe in the latter end of his sixt Tome of his

Thom. a Iesu. de
conv: omni: genti:
lib: 7. pa 1. cap: 6.
pag. 363. Tempore
Clementis 8 legatio
ficta Alexan-
drinae ecclesiae ad
Romanum Pontifi-
ficem delata est
qua Marcus Pa-
triarcha, et cum
eo omnes Egypti
provinciae, aliaeque
sibi coniunctae, ip-
sum (ut par est)
summum ecclesiae
caput universa-
lemque agnosce-
bant Pastorem, ut
late in fine: 6 Tom
Annal. Cardina-
lis. Baronius scrip-
sit. Re tantum po-
stea diligentius
examinata cuius-
dam Bartovis
impostoris fuisse
mendacium ac fig-
mentum apparuit.

Annals, which historie is meere false and feigned as Thomas the Iesuit saith:

In the time of Pope Clement the 8: a feigned embassage was brought from the Church of Alexandria to the Roman Bishop, in which the Patriarch and all the provinces of Egypt and others adioyning, did acknowledge him (as it was fitting) the cheife and universall Pastor of the Church, as Cardinal Baronius hath written in the end of his 6 tome, but the matter being more diligently examined, appeared to be a meere lye and a fiction of a certaine Impostor Bartovis.

This same Cardinal Baronius, in the 12 Tome of his Annals writeth, that the Legates of the Armenian Bishops, and Metropolitans, whom they call Catholique, that is universall, for the number of Bishops under him, to witt, more then 1000. almost from the furthest part of the East, brought the submission of that Church to Eugenius the third, which storie may be doubted as well as the former: he citeth for this, Otho Frisingensis. And thus much of the habitations of the Christians not subiect to the Pope, or differing in Religion from him.

America and the Christians therein.

America was discovered about 1492 yeeres *Discovered Anno 1492.*
 In which, the King of Spaine hath four Regions, with some Ilands: the Regions are new Spaine, *Castilla del Oro*, *Peru*, and part of *Brasile*: which are supposed to be a sixth part of *America*. It is reported, that the *Hollanders* have taken a great part of *Brasile*. In the first 40 yeeres after the discoverie thereof, these Regions with the Ilands, were almost depopulated, the Natives being either slaine, consumed in the Mines, or caried into captivitie; Bishop *Casaus* in his booke to *Philip* Prince of Spaine, writeth of the consumption of 12 millions of men; and that in *Hispaniola*, there were not 300 Natives left, and of a very small remaine in the other Ilands, and in *New Spaine* it selfe. Complaint being made to the noble Emperour *Charles* the fift, he by his Proclamation freed these *Indians* from slavery; and gave them the state of free men.

*Nos autem pro-
certo affirmare
audemus ijs qua-
draginta annis
quibus Iberi cru-
entiam suam ty-
rannidem exercu-
erunt ultra duode-
cim miliones ho-
minu fata functos
esse, in narratione
rerum Indicarum.*

For the conversion of these Christians, it seemeth to be coast. *Oviedo* reporteth, that in *Cuba* there was scarce any one, or but very few that became Christians willingly. And what manner of Christians these were, you may iudge by *Benzo*s report of *New Spaine*, (viz.) that they had nothing almost belonging to Christianitie, but only the bare-name of Christians: For the estate of christianitie among them in these latter times,

*Oviedo histor. Ind. lib. 1. cap. 4.
Benzo histor. nov. orbis lib. 17 cap. 19. apud Bicer. pag. 78.*

Enquir. pag. 90.

In Occidentali India qua jam diu

Ministrorum cultura gaudet, in hac

cum indifferenter omnes Baptismi

lavracro abluti sunt, plurimi ta-

men Idola colunt: idque non tam

proprio quam aliquorum Parosho-

rum vitio quorundam prava cupiditate

et moribus dissolutis incolae scandalizati Christianam fidem blasphemant.

De convers. lib. 1. pag. 4.

De convers. lib. 1. pag. 4.

De convers. lib. 1. pag. 4.

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Mr. Brerwood relateth, that the inward and Wilder partes thereof, remaine in their ancient Paganisme. And Thomas a Jesu writeth, viz: In West India, which hath long inioyed the husbandrie of Ministers: here all are indifferently Baptized, yet very many worship Idols: and that not so much through their owne, as through the fault of some of their parish Priests, at whose covetousnes and dissolute manners, the inhabitants taking offence, blaspheme the Christian Faith.

This Church is Governed by foure Archbishops, and foure and twentie inferior Bishops.

In America, there be diverse Plantations of the English, Dutch, and French, and there are now more English in Virginia onely, then were left of the Natives in New-Spaine, after the depopulation before named, I reade of about eight thousand Natives remaining there then.

It seemeth also that the Americans had some knowledge of Christ, before the comming of the Spaniards.

Lib. 2. cap. 16. Francis Lopez de Gomara, writeth, that in Acuzamil and other places, the people honored the Crosse.

Comp. Cosmo. pag. 70. I reade also in *Postell*, that in the Countrie of Culhuacan, a certaine Quezalcovatlian, clothed with a white garment, covered with red crosses, preached the feare of one God, and that there should be a retribution of everlasting punishment, and reward after this life. Good men, there did beleeeve, that there was a God, and that he was a rewarder.

In

In the historie of *Wales*, you may reade of a Voyage of *Madoc* the sonne of *Owen Guyneth*, Prince of *North-Wales* to the *West Indies*, in the yeere 1170, with ten ships, who planted there. And it is reported of the *Mexicans*, as (*M. Hakluyt* writeth) that their rulers descended from a strange nation, that came thither from a farr countrie, which is confessed by *Mutezuma* King of that countrie. Hakluyt pag. 506

Also the *British* words and names of places used there, even to this day testifie the same, as when they talke together, they use this word *Gwrandu*, which is harken, or listen, also they have a certaine Bird with a white head, which they call *Penguyn* and the Iland *Corrosso*, the river *Guindor*, and the whit rocke *Penguin* (which be all *British* words) do manifestly shew, that it was that countrie which *Madoc* and his people inhabited.

Also *Broughton* affirmeth, that the faith of Christ was preached in *America* by some of our first planters, that preached in *Britaine*. Eccles. histor. pag. 32.

How these Churches agree with us, in the principall points wherein we differ from the Church of *Rome*.

CHAP. III.

THESE Christians agree with us in the maine points of religion, they are all baptized

baptized in the name of the *Father, Sonne, and Holie Ghost, &c.* And in the principall points of controversie betweene the Roman Church, you shall see how they agree with us, and differ from them. In this Chapter I will set downe therefore,

1 The principall differences betweene us & the Church of *Rome*.

2 How the Churches before named, agree with us in the cheife points in controversie.

3 I find these Churches, *Orthodoxall* in the maine.

4 Of the agreement of the *Protestants* among themselves.

5 Of the difference among the *Papists*.

6 Of the agreement of the ancient *Roman, East and South Church*, with us in the points set downe, and also of *Gregorie* the great Bishop of *Rome*, who sent *Austen* into *England*.

7 Of the Religion of the Ancient *Britanns*, and of their differences from the now *Roman Church*.

8 Of the Pietie and Devotion of the *Christians* before named.

The principall differences betweene the Romanists and us.

THE maine difference betweene the Church of *Rome* and us, consists in certaine points

points, which they of Rome hold for important and necessary Articles of the Christian faith, which we do not beleve or receive for such.

For the things which we beleve are verities cleerely founded upon Scripture, and summarily set downe in the Creed, and unanimously received by all Orthodoxall Christians.

This Creed, which the ancients thought compleat enough seemeth to the *Romanists* defective, and therefore they have adioyned & added to the same, many new Articles, yea, to those twelue, which the Apostles set downe, for a sufficient Summary of wholesome doctrine.

The Articles of their New Creed and Doctrines are :

The Apocryphall Scriptures.

Their Dogmaticall Traditions, which they Equall with the holy Scriptures.

Their Transubstantiation.

Their Communion in one kinde.

Their Purgatorie.

Their Invocation of Saints.

Their worship of Images.

Their Obedience to the Pope, without which no

Their Latine Service. (salvation.

Their Trafique of Indulgences. &c.

These and other new doctrines, are Canonized in their late meeting at *Trent*, and vpon these and the like, is the contestation betweene the *Romanists* and vs.: these are obruded by them,

as undoubted verities, and to be believed under the Popes curse. These are reiected by us as human inventions, some of them cunningly devised, much advancing their state and profit without any solid ground or countenance of Scripture or antiquitie.

Doctrines advancing their State.

For doctrines advancing their State they have among others, the Supremacy, and Transubstantiation.

Supremacy.

For the Supremacy, they have made it an Article of Faith, that the Pope is Christs vicar, and head of the whole Church of God, and that every soule, must be subiect unto him upon necessity of salvation, by which doctrine, infinite wrong is done to all other Christians in the world, not subiect to him, who are baptized, beleive in Christ, and many of them suffer persecution for his names sake, and yet are all of them by this Article, put into the state of damnation, for not being subiect to the Pope onely, yea many multitudes of them, have never heard of the Pope, *Postel* writeth a treatise of the great multitude of Christians unknowne to the Latine world. This new doctrine of theirs, our Saviour did neither expressely nor manifestly reveile to his Church, and being asked the question by his Disciples, *who should be greatest*, he answered, *that the greatest among them, should be as the least*: The holie Apostles tooke no notice of it, nor declared it

De maxima Christianorum hactenus toti Latino orbi incognitorum multitudine.

Luk. 22. 24.

to others; *Saint Peter* tooke upon him, no such Monarchicall authoritie, but gave the right hand of fellowship to *Paul* and *Barnabas*, neither was any vassallage or subiection yeilded to him, by the rest of the Apostles. They sent him as Messenger to *Samaria*, *Eusebius* and other Ecclesiasticall historians, are silent of this Monarchicall Authoritie. Pope *Stephen* was slighted by *Saint Cyprian* and the Bishops of *Africa*, Pope *Gregory* by *Policrates* and the Bishops of the East: The Oecumenicall Councell of *Calcedon* equalleth the Patriarch of *Constantinople* to the Bishop of *Rome*. *Gregory* the great (being the 62 Bishop of *Rome*,) affirmeth that none of his predecessours tooke the same upon them, and all the orthodox Christians in the world deny it. And yet this is obruded by the *Romanists*, for an Article of Faith to be beleived under paine of damnation.

Galat. 2. 9;

Act. 8. 14.

Apostoli miserunt Petrum & Iohannem tanquam subditos Ecclesie. Ger. de potest. Eccles. conv. 11.

Also they have invented *Transubstantiation*, by which, Superlative power is given to their Priests, to wit, to make their Maker. But what dishonor do these Priests, to their Maker, in making him such a one, whom Infidels, and Vermin may eat.

Transubstantiation. Biel. lec. 4. in Can. Missa.

This *Transubstantiation*, is not an Annihilation of the Bread, and a substituting of the Body of Christ, in steed thereof, but a reall conversion of the one, into the other: as *Cornelius à Lapide* (the Iesuit) affirmeth grave divines

to teach; his wordes are. By the words of consecration, truly and really, as the Bread is transubstantiated, so Christ is produced, and (as it were) generated upon the Altar, in such powerfull and effectuall a manner, that (if Christ had not already beene Incarnate) by these wordes, (*Hoc est Corpus meum,*) he should have beene Incarnated and assumed Humane nature.

Per verba Consecrationis vere & realiter uti transubstantiatur panis, ita produciuntur Christus in altari, adeo potenter & efficaciter, ut si Christus necdum esset incarnatus, per hæc verba Hoc est corpus meum, incarnaretur, Corpusque humanum assumeret, ut graves Theologi docent.
Cornel. a Lapide
Com. in Esa. cap. 7. 14.
Qui creavit me et dedit mihi creare se, et qui creavit me, sine me, creavit me mediante me sacerdos est quasi deipara.

Biel. can. mis. loc. 4.

Learned Dr: Hall now Lo: Bishop of Exeter writeth, that this *Transubstantiation* putteth into the hands of every Priest, power, to doe every day a greater miracle, then God did in the Creation of the world, for in that the Creator made the Creature, but in this, the Creature maketh dayly the Creator. This doctrine of theirs, is involved with absurdities, and inexplicable Contradictions, viz. As Christs body is in heaven, so also Carnally in the Sacrament; As Christs body is in Heaven, so in tenne thousand Hostes, and in every Crumme of them, at one time, by which meanes they would give us, a Fantastickall body of Christ, for his naturall made of a Woman, with many other like, which they would palliate with the pretence of Gods omnipotency: But such things as imply contradiction and falsitie, are not the object of divine power.

This doctrine of transubstantiation is contrary to holie Scripture, in which it is sundrie times called

1 Cor. 11. 26,

called Bread, after their pretended Change. It is reproved by the testimonie of the senses, the Elements have the same taste, colour, forme and substance, and *St. Augustine* saith, that which you see, is bread, and the Cup which even your-
 cies declare unto you, none of the ancient Fa-
 thers, expressly teach it, as is set downe at large
 in the replie of the Reverend father in God, the
 Lo: Bp: of *Elie*, & in the *Old Way* of Doctor *Hall*
 now Lo: Bp: of *Exceter*, Also the Orthodox Chri-
 stians for above 1000 years after Christ, beleev-
 ed that the bodie and blood of Christ were true
 and reallie present, and delivered to worthy
 receivers in & by the holie Eucharist, according
 to *St. Pauls* doctrine, *1 Cor. 10. 16*. And that the
 same must be spirituallie by faith received,
 or else it profiteth nothing. Yea *Cardi-
 nall Bellarmine* himselfe writeth, that *Scotus
 Cameracensis* and others confesse, that
 neither by the words of Scripture, nor by the
 Creeds, nor by the sentences of the ancient
 the godly to be compelled to the doctrine of
 Transubstantiation. And yet they have made
 this figment in their Lateran meeting Anno
 1215, an Article of faith.

For Profitable doctrines; The popes be-
 ing to maintaine besides their owne estates, an
 innumerable companie of Priests and Friers,
 the Friers Minors onely, are esteemed to be 60

*Quod ego vidiſtis
 panis eſt ex Calice,
 quod etiam oculi
 veſtri renunciant.
 In ſerm. Sacra-
 ment. apud Bed.
 in 1 Cor. 10.
 Repl: pag. 185.
 455.
 Old Way.*

*Bel. de Euch. lib.
 3. cap. 23. Scotus
 Cameracensis et
 alij deſerte faten-
 tur, nec verbis
 ſcripturae, nec ſym-
 bolis ſidei, nec ve-
 terum ſententijs
 cogi pios ad dogma
 Tranſubſtantia-
 tionis.
 Doctrines advan-
 cing their profit.
 Sabel. Ennead 9.
 lib. 6.*

thousand, whom they pretend to be their onely subiects, Souldiers, and servants, and being more thrifty then to allow them meanes out of their owne purses, have invented many profitable doctrines, as Purgatory, Pardons, Masses, to be offered for the quicke, and the dead: Image worship, Workes of Supererogation or Church treasure &c.

Purgatory:

For the first, viz. Purgatorie, It hath no foundation in holy Scripture, but is a meere fiction (as may iustly be suspected) bringing in great summes of money to the *Romish* Clergie. And for this cause they do fright simple soules with telling them of the greivous and horrible torments that do attend them after this life, which to escape, poore men give largely to the Church, that is, to the Preists. Now as the Pope is the founder of this place, so he hath the sole iurisdiction of it: The other Christian Orthodox Patriarchs having no profit of it; Yea they teach that the Pope can make gaole delivery of all the soules in Purgatory, at his pleasure, but if he should do so, what an infinite company of Preists, and Friers should he undoe whose maintenance depend wholly thereupon.

1 In the whole volume of Gods Booke there is not one word Categorically, plainly, and distinctly set downe, by which Purgatory is taught or delivered.

2 It denyeth that sweetrest to the soules of the Saints which

which God in his holy word abundantly promiset
holie Scripture calleth the death of the godly a Sleepe
and a resting, it might be fitter called a roosting, or
broyling, then a Resting, or sleepe, if soules departed Apoc. 14. 13.
go hence into such horrible paines, aboue all that e-
uer was in this world indured.

3 The other Churches in the world acknow-
ledge no Purgatorie fier, nor offer any sacrifice
to deliver soules out of it; And yet this is Ca-
nonized for an article of Faith.

Vpon the foundation of Purgatorie the
Popes pardons are grounded, as *Roffensis* testi-
fieth. It cannot well appeare (saith he) from
whence pardons first began, amongst the old
Doctors and Fathers of the Church, there was
either no talke at all, or very little of Purgatory,
now so long as Purgatory was not cared for,
there was no man that sought for Pardons, the
estimation of pardons dependeth upon it, take
away Purgatorie, and what shall we neede
Pardons, Pardons began to vent, when men
were frighted with Purgatory fier. Yea they
give Pardons not onely for sinnes past, but for
sinnes to come. Our late Sovereaigne Lord
Kings *Iames*, relateth in his Treatise upon the
Lords prayer that he had scene two such Par-
don, great is the profit that is gotten by Par-
dons, and this also is made a doctrine of Faith.

As the pope reapeth great profit by purgato-
ry and pardons, so also the inferiour Clergie
have a share therein; for the *Eucharist* or Lords

Supper

Pardons.

*Non satis certo
constare à quo
primum indulgen-
tia tradidit;
Apud priscos vel
nulla vel certe
quam rarissima fi-
ebat mentio de
Purgatorio,
quoadmodum autem
nulla esset cura de
Purgatorio, ne-
mo quaesivit In-
dulgentias, nam
ex illo pendet om-
nis Indulgentia-
rum aestimatio, si
tollas Purgatori-
um quorsum In-
dulgentius opus e-
rit, ceperunt In-
dulgentia,
postquam ad Pur-
gatorii Cruciatibus
aliquandiu trepi-
datum est.
Roffens. contra
Lutherum.
B. lewel def. pa.
486.
Sacrifice of the
Masse.*

Supper, which *Christ* instituted for a *Sacrament*, is by them turned, into a true, Reall, Propitiatorie, and unbloudie Sacrifice, under the name of the *Masse*. And they would have men to believe, that their Preists, doe truely and Really, Sacrifice *Christ* to God his Father: for the expiation of the *sinnes*, both of *quick* and *dead*.

But the end of all this, is: That men beleev-
ing this fiction, would plie them to say *Masses*, to deliver, or keep Soules out of *Purgatorie*, but with all, tending them money, which simple men and women, do most willingly part with all, to have part in these their Sacrifices, which they offer: not in commemoration of the great benefits which they have received from *Christ*, but by way of *Bargaine*, for *Remission* of their *sinnes*, and deliverance of Soules out of *Purgatorie*.

And that they may become daily customers to their *Masse-Bargaines*, they tell them, as I read they had need of diverse *Masses*, and that every sinne should have at least one *Masse*: And also, for the venting of these their Merchandizes, they have in their severall Churches, divers *Altars*, at which you may see many Priests offering together at one time in one Church.

Moreover the Priest offering *Christ*, presumeth to mediate for him, who is the Mediator for us all to God his father, viz. He praieth that God would receive him into favour and fauour-
rablie

rablie looke upon him at his request: Thus he prayeth, even in the devoutest part of his Masse; *Supra quæ propitio ac sereno vultu &c.* upon which things, vouchsafe to looke, & accept viz. the body and blood of thy Sonne, as thou didest in old time receive the sacrifice of *Abel.* *Canon. Misse.*

Thus the Priest in his Masse taketh upon him, not onely to pray for Christ, but compareth the Sacrifice of the Sonne of God, with the Sacrifice of brute cattell. To conclude this, with the words of Bishop Jewell; *May not God answer such a blasphemous Sacrificer, I know my Sonne, in him I am well pleased, but who art thou? who bad thee thus to pray? who requires such Sacrifice at thy hands?* Again (saith he,) Let them shew of all the learned fathers one, either *Greeke*, or *Latine*, *Heretique* or *Catholique*, from the rising of the Sunne, to the Sunns going downe, that ever said as you say, that a mortall man hath authoritie and power, to offer up in Sacrifice the Sonne of God: *Theodoret* demandeth, how any man in his wits can call that God, which he offereth in Sacrifice to the true God; and afterwards eateth himselfe.

Quomodo quis sana mentis Deum nuncupatis id quod vero Deo oblatum tandem ipse comedit. Quest. II. in Lev. vit.

Moreover, great is the gaine which is gotten by Imageworshipp, for prooffe of which, I neede not tell you of the rich offerings to our Lady of Loretto, or *Walsingham*: every Church or Chappell had one Image or more, of some of the Saints; every one of which, as the people

Image worships,

ple were made beleeve, had some particular vertue, or power to helpe: as *St. Anthony* could helpe against burning: *St. Iohn* against poyson, *St. Margaret* ease women in labour, *St. Bartholmew* make them conceive either Males, or Females; *St. Vincomber* made peace betweene married folkes, but to the Image of these Saints, men were not taught to come empty handed: yea some of these Saints had their peculiar offering, as to *St. Bartholmew*, men offered cocks and Hens, to *St. Vincomber*, Oates, Inquier in *Paules* for her, to *St. Edith* Corne. Great was the profit that Priests got by this, yea so great, that Image-worship is canonized for a doctrine of Faith.

Treasure of the
Church.

Againe, they have found out a spirituall Treasure for the use of such, who having their sinns forgiven them, are yet liable to great punishments, either here, or in Purgatorie. This treasure is raised of the surplussage of Christs sufferings, and of the sufferings of other holie men: for Christ (say they) suffered more then he needed, the least drop of his blood being sufficient to save us all, now he shed all his blood, & many holy persons suffered more then their sinns deserved, *et ne inanes & sine fructu essent*, lest Christ & his Saints, should be thought to have suffered more then they should, Idly, & to no purpose; the merits of the Surplussage of Christs blood and Saints sufferings, are kept in this treasure, to be disposed of, at the Popes pleasure. This

Treasure

Treasure is infinite; Aaron, Eleazer, nor any of the Saints of old durst touch it, nor the holy orthodox Patriarchs of late time doe not medle with it, for the Pope onely (as the *Romanists* say) hath the Keyes of it, and reapeth the whole benefit of it.

*Solus Papa habet
claves huius The-
sauri. Ioan: de
Comb: incompend.
Theolog: lib: 7.
cap: 6.*

Now although the *Romists* have no Scripture for the confirmation of these their now Articles and others, yet for miracles and Visions, they will tell you of multitudes, coined in the mint of covetousnesse.

May it not be said of these novil doctrines, as Dr. *Silvester Prierias* (Master of the Popes Palace) saith of Pardons. Pardons are not knowne to vs by the authoritie of Scriptures, but by the Church of Rome; & of the Roman Popes, which is greater.

*Indulgentia au-
thoritate Scrip-
tura non innove-
re nobis, sed au-
thoritate Roma-
ne Ecclesie Ro-
manorumq; Pon-
tificum, qua ma-
ior est; Silv: Pri-
er: contr: Lutheru.*

Yea *Vezelius* and other Schoole-men, confesse the devising of Pardons to be a godly guile, and hurtlesse deceipt, to the intent, that by a devoute kinde of terror, people may be drawne to godlinesse. But indeede covetousnesse and pride hath made them after this manner to take upon them the honour due to Christ, and also made them to deceive, and make merchandize of the people. And these be some of their new Articles, which we cannot beleave; and how al the Orthodox Christian Churches in the world do oppose these with us, you shall see hereafter.

*Inventio Indul-
gentiarum est pia
fraus, & dolus
non malus, quo po-
pulus officioso ter-
rore trahatur ad
pietatem.
Vezelius.*

2

The Agreement of the Churches
before named with us, in the chiefe
points in Controversie
following.

Of the Greeke Church.

AS the writings of the *Greeke Fathers*, for a
bove five hundred yeeres space after *Christ*,
give testimonie to our Religion, in the maine
Points thereof: So also, the Churches at this
day in those parts doe hold with us, and we and
they, against the now *Romish Church*. As,

Πιστεύομεν ὅτι τῆς ἐκκλη-
σίας ἡμῶν ἀντιστοιχεῖ χεῖρα
ἀπὸ τοῦ ἀποστόλου ἀποδοῦναι τὰς
αὐτοῦ ὁ κύριος ἡμεῶν Ἰησοῦς
Χρῖστος μόνος κεφαλὴ ἐστίν.
Cap. 10. pag. 28.

Καὶ ἡμεῖς ὡς τὸ Πάππας ὡς ἐν
τῇ Πατριαρχίᾳ λαμβάνομεθα,
καὶ τὸ το γὰρ ἀνὴρ ὁ ὁρθόδοξος ὡς
Concilium Florent. pag. 711.
Binus.

The *Greekes* deny the Popes

Supremacie.

Cyrril Patriarch of *Constantinople*.

We beleeve, that no mortall man

can be Head of the Church, and

that our Lord *I E S U S. C H R I S T*,

is the alone Head.

Marke, Archbishop of *Ephesus*.

We account the Pope as one of the

Patriarchs, if he be Orthodox.

Nilus Archbishop of *Ephesus*.

The *Greeke Church*, though it ne-

ver denied the Primacie of Order

to the Pope of Rome, yet their assumed predominance of Authority, they have alwaies resisted.

The Emperour *Ioannes Paleologus*, submitted himselfe to the Pope in the Councell of Florence, 1436. in hope of aide against the Turke: for which he was hated of his people, that being dead, they denied him Christian buriall.

Isidore Archbishop of *Kiovia* returning from the said Councell, because he began, for unities sake, to move the people to submit themselves to the Pope, was deposed from his Bishopricke, and put to death.

They account the Pope and his Church Schismaticall.

The Patriarch of Constantinople doth yearly, upon the Sunday called *Dominica invocavit*, solemnly excommunicate the Pope and his Clergie for Schismaticks.

Prætolus The Grecians account Christs Vicar, the Pope, and the Latines, excommunicate persons.

Εως μὲν ὁ Πάπας αὐτῇ τῇ ταύτῃ ἔμμετα τῆς ἀληθείας ἔθηκε καὶ τῆς οὐρανοῦ καὶ, &c. Nilus de Primatu, pag. 101.

Paulus Emilius, cited by B. Iewel, Defence of the Apolog. pag. 411.

Hunc Moscovitarum obediensiam Romanam, predicantem pollicuerunt, & in necem exortantem impulerunt. Michias & Michou, de Samatia, lib. 2, cap. 1.

In prefatione ante acta & scripta Theologorum Wirtembergensium & Patriarche Constantinopolitani, Dom. Hieremias, An. Dom. 1576.

Summum autem Pontificem Christi Vicarium omnesque Latinos, pro excommunicatione habent, Elench. Alphab. omnium Hæresum, lib. 7. pag. 202.

ἐν τῇ ἐνχαρίστῃ καὶ διακονίᾳ
 ἡ ἀληθὴ καὶ βεβαίαν πα-
 ρουσίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ ὁμολογούμεν καὶ πιστεύ-
 ομεν, πλὴν ἂν ἡ πίστις ἡμῶν
 παρίηται καὶ προσφέρῃ, ὅτε ἂν
 ἡ ἐφωρεθεῖσα ἐκὼν διδάσκει
 μετὰ πάσης, πιστεύομεν γὰρ
 τὸς πιστοὺς μετέλαμβάνον-
 τας ἐν τῷ δείπνῳ τοῦ σώματος τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 ἐσθίει ὅτε αἰσθητὰς τοῖς ὀ-
 φθαλμοῖς καὶ ἀναλυσί-
 τας τὴν μεταλήψιν, ἀλλὰ τῇ
 ᾧ ψυχῇ αἰσθητὴ κοινωνοῦντας.
 τὸ γὰρ σῶμα τοῦ Κυρίου ὅτε
 ἔστιν ὅπερ ἐν τῷ μυστηρίῳ τοῖς
 ὀφθαλμοῖς ὁρατὸν καὶ λαμ-
 βάνεσθαι, ἀλλ' ὅπερ πνευματι-
 κῶς ἡ πιστολαβὴσα ἡμῶν πα-
 ριστάνει τε καὶ χαρίζεται ὅθεν
 ἀληθὲς ἐστὶν ἐσθίειν ἡμᾶς καὶ κοι-
 νωτοὺς εἶναι, ἐὰν πιστεύοιμεν ἐ-
 ἂν οὐ πιστεύοιμεν πάντες ἡ-
 μᾶς τοῦ ἐκ τοῦ μυστηρίου κέρ-
 δους ἀφίστασθαι. Cap. 17.
 pag. 60.

3
Concerning Transubstantiation.

(Cyrill the Patriarch of Constanti-
 nople.) In the administration of
 the Eucharist, we do confesse, a
 true and reall presence of Christ;
 but such a one, as Faith offereth
 us; not such as devised Transub-
 stantiation teacheth: For we be-
 leeve, the faithfull to eate Christs
 body in the Lords Supper; not
 sensibly champing it with their
 teeth, but partaking it by the
 sence of the soule: for that is not
 the body of Christ, which offer-
 eth it selfe to our eyes in the Sa-
 crament; but that which Faith
 spiritually apprehendeth; and of-
 fereth to us. Hence it ensueth,
 that if we beleeve, we eate and
 participate, if we beleeve not,
 we receive no profit by it.

Hierimi the Patriarch teach-
 eth, a change of bread into the
 body of Christ, which he calleth
 μεταβολή, that is, a transmutation,
 which is not sufficient, to inferre
 a Transubstantiation, because, it
 may signifie onely, a mysticall al-
 teration

iteration, which the Patriarch in the same place plainly sheweth, saying, that the mysteries are truly, the bodie and blood of Christ, nor that these (saith he μεταβαλλόμενα,) are changed into humane flesh, but we into them: for the better things have ever the preheminance.

Neither was the flesh saith he of our Lord, which he carried about him, given to his Apostles for meate, nor his blood for drinke, neither now in the holie mysteries, doth the Lords body descend from heaven: this is blasphemie.

Gualterus. The Greeks say, that the wicked eating the consecrated bread, doe not receive Christs bodie; This also the Calvinists Ministers have alwayes in their mouthes.

4

They celebrate the Eucharist, in both kinds.

Hieremie the Patriarch: You say the holie Supper ought to be received in both kindes, and you

Καὶ γὰρ σῶμα καὶ αἷμα ἀληθῶς χειροῦ τοῦ μυστήρια, οὐ πρὸς ἀνθρώπινον σῶμα μεταβαλλόμενα, ἀλλ' ἡμεῖς πρὸς ἐκεῖνα ἵκνῃται τὸ πνεῦμα τῶν ὁσίων. Respons. 1 pag. 101.

Οὐτε μὲν τότε διδόμενος τῆς σαρκὸς τοῦ Κυρίου, ἢ ἐφόρει, εἰς βρώσιν τοῖς Ἀποστόλοις, καὶ τοῦ αἵματος εἰς πόσιν ἢ νῦν ὅτι τῇ θείᾳ ὑπαγωγῇ καθαβαίνοντος τοῦ Κυρίου καὶ σώματος ἐξ οὐρανοῦ. βλάστημον γὰρ. 1 Patriar. Respons. cap. 10. pag 86.

4 Malos, dum consecratum panem accipiunt, non accipere corpus Iesu Christi: hoc ipsum perpetuo Calvini Ministri in ore habent. In Tabula Chronograph. pag. 604. de Photio 19.

Φατέ οὖν ὅτι μέγα λαμβάνειν λέει καὶ ἀμφοτέρω τῶν εἰδῶν: καὶ καλῶς λέγεται. Οὕτω γὰρ καὶ ἡμεῖς ἐκτελέθμεν τῶν φρικτῶν μετὰ λαμ βάνοντες μυστήρια. 1 Patriar. Respons. de Abusib. pag. 129.

say,

ὁ γὰρ νομοθέτης, ὡς θεὸς
τοῦ σώματος τῷ ἰδίῳ, οὕτω
καὶ θεὸς τῷ ἰδίῳ αἵματος
ἐνεπέλατο. ἢ ἐντολὴν οὐ δεῖ
κατὰ τὸ δοκοῦν ἐκάτω κο-
λοβῶσαι, ἀλλὰ σῶσαι τηρεῖ-
σαι τὴν νομοθετηθεῖσαν πα-
ράδοσιν. *Cyrill cap. 17. p. 61.*

*Item esse, necessario sub utra-
que specie panis scilicet et vi-
ni communicandum, adeo qui-
dem, ut qui una specie tantum
communicat, etiam si laicus sit
peccare dicatur quod (ut aiunt)
contra Christi præceptum a-
git, quod sub utraque specie co-
municare præcipit. Prateol
Elench: Alphab: omni: Ha-
res: lib: 7. pag. 202.*

Πιστεύοντες τὰς ψυχὰς κοκκομη-
μένους ψυχὰς εἶναι ἢ οὐ μα-
καριότητα, ἢ οὐ καταλείβει
κατ' ὅπ' ἐκείνης ἑώραξεν.
Cap. 18. pag. 66.

say well, so also doe we when we
doe receive those dreadfull My-
steries.

Cyrill the Patriarch.

As the institutor speaketh of his
body, so also of his blood, which
Commandement ought not to be
rent a sunder, or mangled accord-
ing to human Arbitrement, but
the institution delivered to be kept
intire.

Prateolus.) They say of necessi-
tie they must Communicate in
both kindes, both of the bread
and the wine, so that if any take
it under one kinde, although a
lay-man, he is said to sinne, be-
cause they say, he doth against
Christ's Commandement: Who
hath commanded to communi-
cate under both kindes.

5
They deny Purgatory fire.

*Cyrill, Patriarch of Constantino-
ple.*) We beleeve the soules of the
dead to be in blisse, or in damna-
tion; according as every one hath
done.

*Nilus, Archbishop of Thessaloni-
ca.)*

How these Churches

105

ca.) We have not received, by Tradition from our Teachers, that there is any fire of Purgatorie, nor any temporall punishment by fire; neither do we know of any such doctrine taught in the easterne Church.

Alphonfus de Castro. It is one of the most knowne errors of the *Gracians* and *Armenians*, that they teach, that there is no place of Purgatory, where soules after this life are purged from their corruptions, which they haue contracted in their bodies, before they deserve to be receiued into the eternall Tabernacles.

Guido) saith, It is the fifth error of the *Greekes*, that they say there is no Purgatorie.

Gualter. That there is no Purgatorie, which *Calvin* affirmeth &c.

6

They allow married Priests.

Ierem. Patr. We doe permit those Priests that cannot containe, the use of Marriage, before they be consecrated; for GOD hath

M

Εὐρ χαταρτήτοι καὶ χό-
λασιν διὰ πυρὸς ὁσκαίροις ὃ
τέλος ἐξῆλθεν ὁ λαός, ἡμεῖς ὁ-
πὸ τῆς ἡμετέρας ἐπαρμένη-
φαιδν διδασκάλων, ὃ δὲ
τῆς ἀνατολῆς ἐκκλησίας
ἴσμεν φρονῖσταν. Nilus pag.
119. de Purgator: igni.

Unus ex notissimis erroribus
Græcorum & Armenorū est,
quo docent nullum esse Pur-
gatorium, locum, quo anima
ab hac luce migrantes purgen-
tur a sordibus, quas in corpo-
re contraxerant, antequam in
Eterna Tabernacula recipi
mereantur. Advers. Hæres.
lib: 12. pag. 188.

Quintus error Græcorum est
quia dicunt Purgatorium non
esse. De Hæresibus Græcorū.

Purgatorium non esse, quod
idem Calvinus, &c. de Pho-
tio, pag. 603.

Διὸ καὶ ἡμεῖς τοῖς μὴ παρ-
τενεῦν ἀνωμαλείοις τῆς ἐκ-
ρέωντος τοῦ ἱεροῦ ἡγου γα-
μεῖν ἀδυνατεῖν παρέχοντες. Θωὸς

command-

ἵνα τὸν γάμον προσέταξαι.
 Αἱ οὐ χειρουργήματα δὲ γίνονται
 ὅσα ἀγνοοῦνται ἐν τοῖς κα-
 λυμμένοις γαμεῖν τῶν ἱερώνυ-
 μων. Prim. Patri. Respon.
 pag. 129.
 Distinct. 31. Aliter :

Εξ ὧν δήλον ὅτι τῶν ἱεροῦ
 ἐπίσημοι τέχναι εἶναι ὅσα
 ἀποβάλλονται ἀλλὰ καὶ ἐν-
 κόσας ἔχει καὶ τῶν Κεισῶν,
 καὶ τῶν ἁγίων τῶν βυβλομένων
 παρόντων. τῶν δὲ λατρείαν
 καὶ θρησκείαν αὐτῶν ὡς ἀ-
 πηρομένων τῶν τοῦ ἁ-
 γίου πνεύματος ἐν τῇ ἱερά-
 γραφῇ ἐξουθενούμεν, ἵνα μὴ
 λάθωμεν ἀντὶ τοῦ κλίτου ἐν
 ποικίτοῖς χρώμασι καὶ τέχ-
 ναις, καὶ κλισμασι προσκ-
 υνῆν. Cyril, Resp. ad inter.
 4. pag 97.

Πρὸς δὲ τοῖς τοῦ ἀρχι-
 τοῦ καὶ ἀσωμάτου καὶ ἀπε-
 υγράτου καὶ ἀσχηματίτου
 Θεοῦ, πῶς δύναται ποιητα-
 ῖν μίμημα. Damascen. lib:
 4. cap: 17. pag 343. Basilez,

commanded Marriage : And we
 are not ignorant, Marriage being
 forbidden to Priests, filthy things
 to be committed by them.

Pope Stephen the second: The
 Priests, Deacons, and Subdea-
 cons of the Easterne Church are
 married.

7

Concerning Images.

Cyrril the Patriarch. We forbid
 not the historicall use of pictures
 (Painting being a famous or com-
 mendable art.) We grant unto them
 that will have them, the Pictures of
 Christ, and Saints; but their adora-
 tion, and worship, we detest, as
 forbidden by the holy Ghost, in
 holy Scripture; lest we should be-
 fore we are a ware adore Colours;
 Art and the creature, instead of
 our Creator and Maker.

Damascen.) They make no
 Image of God. Who can make an
 Image of God? who is invisible,
 incorporall, and incircumscrip-
 ble, &c.

agree with us.

107

8

For the Bookes of Canonick Scripture, they agree with us.

Damascen.) The Wisedome of Salomon, and others, are not numbered amongst the Canonick, neither were kept in the arke.

Cyrell, the Patriarch.) We beleeve the Bookes of Canonick Scripture to be those, which the *Laodicean Synod* hath set downe, and which the *Catholicke Orthodox Church of Christ*, being illuminated by the holie Ghost, hath confessed to this day; to wit, 22 Bookes of the Old Testament.

9

The sufficiency of holy Scripture.

Cyrell. We call the holy Scriptures all the Canonick bookes, which we receive as the rule of faith, and of our salvation, and so we do retaine them: and chiefly, because being divinely inspired, they set before us the doctrine which is sufficient to instruct, to

M2

οὐκ ἀριθμουῦται, οὐδὲ ἐ-
κειντο ἐν τῇ κιβωτῇ. *Ortho-
fidei, lib. 4. cap. 18.*

ταῦτα δὲ κατονικὰ Βιβλία
τοσαῦτα τὸν ἀριθμὸν εἶναι πι-
στευομένων, ὅσα ἡ ἐν Λαοδικεί-
ᾳ Σύνοδος ἀπεφάνητο, καὶ ἡ
τῷ Χριστῷ καὶ οὐλικῇ καὶ ορ-
θόδοξος ἐκκλησία ὑπὸ τοῦ
παναγίου πνεύματος φησίδε
ἴσα μέχρι τοῦ παρόντος ὑπα-
γρεῦει ἀπὸ δὲ τῆ παλαιᾶς
ἀρχῆς Βιβλία εἶχον
δύο. *Respons. 3 pag 91.*

Ἰερὰν γραφὴν πάντα τὰ
κατονικὰ Βιβλία λέγουμεν, ἃ
ὡς κανὼν τῆς πίστεως ἡ-
μεῖς καὶ τῆς σωτηρίας παρε-
λάβομεν, καὶ κρατοῦμεν.
μάλιστα ὅτι θεόπνευστοι ἡμῶν
προβάλλουσι τὴν διδασκα-
λίαν καὶ αὐτάρκη κατηχη-
σαι φησὶ καὶ τελειώσαι
τοὺς τῇ πίστει προσερχομένους.
Cyrell. pag 91, Respons. 3

inlighten

Εἶτα τὴν τῆς ἱεῶς γραφῆς
μαρτυρίαν, πολλῶ μάλλον
ἀνωτέρω εἶναι τῆς ἡν κέκλη-
ται ἡ ἐκκλησία.

Τὸν γὰρ ἄνθρωπον ἐξ ἀγνοίας
ἐνδεχόμενον ἀμαρτῆσαι, καὶ
ἀπατῆσαι. ἡ δὲ θεία γραφή
οὐτε ἀπατᾷ, οὐτε ἀπατάται
αὐτ. Ἐπὶ κεφαλῇ αἰμαρ τῆ-
ματι, ἀλλ' ἦν ἀδιάπτωτος,
καὶ ἀέναντος το κύριος ἔχου-
σα. Cyrill cap. 2. pag. 51
Lomb: lib: 1: Distinct: 11. v.
*Dicunt quod veritas in E-
vangelio fidem integram con-
tinet.*

Τὸ γὰρ τὴν γραφὴν αἰτιᾶ-
σθαι, ὅσοι εἰσι καὶ θεοὶ αἰτιᾶ-
σθαι, ἀλλὰ θεὸς ἀνάπτος.
Nilus *de causis dissent.* pa: 2. 1.
Παντὰ τοῖσι τοῖς ὡς δι-
δομένα ἡμῖν διὰ τοῦ νόμου καὶ
προφητῶν καὶ ἀποστόλων.
καὶ Ευαγγελιστῶν, δεχόμεθα
καὶ γνώσκομεν καὶ σεβόμεν:
ὅθεν περαιτέρω τίτῳι ἐ-
πισητῶμεν. *De Ortho fide*
lib: 1. cap: 1.

agree with us.

inlighten, and to make perfect
him that commeth to the faith.

Againe, the testimonie of the
Scripture is about the witnesse of
the Church; &c.

Men may erre through igno-
rance, and be deceived, but the ho-
ly Scripture cannot deceive, nor
be deceived, but is alwayes infalli-
ble and certaine, and of perpetuall
authoritie.

Lombard:

2. The Grecians beleve and say
that the truth in the Gospell con-
taineth intirely the faith, that is to
say, the doctrine of Faith.

3. Nilus Archbishop of *Thessalo-
nica*. To accuse the Scriptures, is as
great a fault as to accuse God him-
selfe. But God is void of all
blame.

4. *Damascen*, whatsoever is delive-
red unto us in the law and the
prophets, by the Apostles and E-
vangelists, that we receive, ac-
knowledge and reverence, and be-
sides these, we require nothing
else.

10

They doe not forbid the Laitie, the reading of the Scriptures.

Cyrill, the Patriarch. As the hearing of the holy Scriptures is forbidden to no Christian man, So no man is to be kept from the Reading of it: For the word is neere in the mouth, and in their hearts. Therefore manifest iniurie is offered to any Christian man, of what rancke or condition soever he be, who is deprived or kept from reading or hearing the holy Scriptures.

11

They Renounce workes of Supererogation and Merit workes.

Hierem: the Patriarch affirmeth that we must doe good workes, but put no confidence in them, we must not trust nor beleeve in them. Although we have fulfilled all things, yet we are unprofitable servants, according to the words of our Saviour.

Cyrill the Patriarch: We beleeve a man to be justified by faith

M.3.

Ὡς γὰρ τὸ ἀκούειν τὰ τῆς
ἱερέως γραφῆς οὐδὲν τῶν χρι-
στιανῶν ἀπηγορεύεται, οὕτως
οὐδὲ τὸ ἀναγιώσκειν· ἐς γὰρ
γὰρ αὐτῶν ἐστὶ τὸ ρημᾶ καὶ ἐν
τῷ στόματι καὶ ἐν τῇ καρδίᾳ.
διὰ τούτο ὁ πιστὸς χριστιανὸς,
ἐν ὁποίᾳ οὖν τάξει ἀδικηθεὶς
περὶ τῶν ὑπερβύτων καὶ
καλυψόμενος, ἢ τὴν ἀπροσώ-
της ἱερέως γραφῆς, ἢ τὴν ἀ-
ναγιώσκων. **Cyrill Respons.**
1 pag 87.

Δεῖ μὲν τὰ ἀγαθὰ τῶν ἐφ'
ἡμῶν ἀπεργάζεσθαι, ἐν γὰρ ῥεῖν
δὲ ἐν αὐτοῖς
Οὐ δὲ ἐν τῶν ἐργῶν πω-
ποιεῖν οὐδὲ καυχᾶσθαι
φαισιν ὡς, ἀλλ' ἐν καὶ πα-
τα ἐκ πληρώσεως κατὰ τὴν
Κυρίου λόγον, λέγειν ἀχρεῖς
δοῦλοι ἱσμῶν. **Primi Respons.**
Patr: cap: 6 pag. 71.

not

Παρενομεναι τις εις διακονια ο γαρ
τοις ανθρωποις ουκ εστι εργον.
Cyril. cap. 13.

Sir Edwin Sands Relation of
the religiō in the West. sect. 53

Constat missas privatas absq;
communicantibus non ab eis
celebrari solere. Chys. de sta-
tu. eccles. pag. 14.

Res ipsa clamat tam in Græca
quam latina ecclesia non solum
Sacerdotem sacrificantem: sed
et Presbyteros, Diaconos. Nec
non et reliquam plebem aut
saltem plebis aliquam partem
communicasse. Ioannes Hoff-
meisterus apud Cassan consulti.
lib. de solita miss. pag. 996.

not of workes.

They concur in assertion with
the Protestants. That it is im-
possible for any creature to
merit, as by way of right, the
least dramme of reward, at his
Creators hands: But whatsoe-
ver reward is bestowed upon
the creature, floweth forth from
the meere boynie, and graciouf-
nesse of the Creator, who as in
goodnesse alone, and meere grace
did make him, so also in meere
grace, doth advance him to that
high happinesse.

12

Thy allow not private Masse.

Chytraus.

No private Masses are cele-
brated amongst the Greekes,
without other Communicants,
as their Liturgies and Faithfull re-
lations testifie.

Ioannes Hoff-meisterus. The
thing it selfe doth speake, and cry
alowd both in the Greeke, and in
the Latin Church that not onely
the sacrificing Priest but the Priest
and Deacons and the rest of the
people

agree with us.

people or at least some part of the people did communicate together.

Marcuss Ephesinus saith that the priest in the Latin Church eateth all, and drinketh all himselfe, giving no part to any that are present, no not to the Deacon that assisteth him, yet crieth aloud take and eate: So saith he that they do many things contrary to the traditions received from the Fathers, contrary to the words of Christ, and contrary to themselves and their owne words, in this mystery.

14

They have prayer in a knowne tongue.

Bellarmino. Confesseth prayer in a knowne tongue continued long in the East, and West Churches.

Nicolas. The Greekes doe celebrate their Liturgie in their owne Language, that it may be understoode of the common people.

III

*Feild of the Church, lib. 3.
cap. 1: pag 55.*

Bell: de verbo Dei lib; 2. c. 16.

Celebrano missa nella lingua loro per poter essere intesi dal comun populo. Nicolas lib. 4. cap. 36.

14

*Negano il Purgatorio affir-
mando che i prieghi digiuni
et elemosine de viventi nulla
giovino all anime de deffuncti;
idem ibidem.*

*N' admettent le Purgatoire
Villamont voiage. lib. 2. cap.
21.*

*Cumque tollunt Purgatorium,
dicunt etiam defunctis nihil
prodesse orationes. Prateo. pag.
203. lib. citato error. 15.*

¹
*Villamont lib. 2. cap. 21 ils
niens le sacrement d'extreme
unction.*

*Festum vero corporis Christi
more Romana ecclesia non ve-
nerantur. Moscov. religio.
Cathol. tradit. quest. 29. p. 460.*

agree with us.

14

*They use not prayer for soules to be
delivered out of Purgatory.*

Nicholus. The Greekes deny
Purgatory, and affirme, that the
prayers of the living profit the
dead nothing.

Villamont. The Greekes admit
not Purgatorie.

Prateolus. When they take a-
way Purgatorie, they affirme also
that prayers availe not the dead.

15

Of extreame unction.

Villamont. The Greekes know
not the Sacrament of extreame
unction.

16

*Of elevating and carying about the
Sacrament that it may be
adored.*

Gaugninus. The Grecians doe
not observe the feast of *Corpus
Christi*: And generally all the Chri-
stians doe accord against the latine
Church; and doe not keepe the
Sacrament, to imploy it to any
other

agree with us.

119

Church; and do not keepe the Sacrament to imploy it to any other use, then our Saviour Christ hath instituted it, as to carry it in procession or the like.

Sacranus. The *Russes* and the *Greekes*, do not elevate the Consecrated bread to be worshipped at the Alter.

18

Of Indulgences and Sale of Masses.

Hieremie the Patriarch) They that make gaine of divine Service or sacred rites do ill.

19

Of the Sacrifice in the Masse.

Neither is there in their Canon, any mention made of the sacrifice of the bodie and blood of CHRIST, for the Redemption of the living and dead.

And thus much of the agreement of the *Greeke Church* with the *Protestants*: This *Cyrill* before cited was first Patriarch of *Alexandria* (to whom Archbishop *Spalartg* dedicated his booke) and now

N

In altari positum nemo veneratur, neque elevatur. (sacram: elucid. errorum cap. 2. error 20

Οἱ δὲ εἰς πολεμῶν ἔχοντες τὰς λειτουργίας κακῶς ποιῶσιν.

Hier. Patr. Respon. i. pa. 130.

Nec ullam in eorum canone sacrificij corporis et sanguinis Christi pro redemptione vivorum et mortuorum oblati, mentionem fieri. Chytra. de statim eccles. pag. 14.

he

he is Patriarch of *Constantinople*: being Patriarch of *Alexandria*, he wrot letters to the most Reverend father in God, the late Archbishop of *Canterbury*, and sent one *Metrophanes* to *Oxford*, who is now returned into *Egypt*.

The manner of administration of the
Sacraments of Baptisme, and the Lords
Supper, in the Greeke Church.

*The administration
of the Sacra-
ment of Baptisme.*

FOR the Administration of the Sacrament of Baptisme: The Priest having said certaine prayers, taking the child in his armes, and putteth him three times into the water, saying, the servant of God *N.N.* is Baptized, In the name of the Father, of the Sonne, and of the holy Ghost: and so concludeth with certaine prayers as we doe.

*Eucharist.
Hierem. Patr. pa.
103.*

For the Administring of the *Eucharist*, or Lords supper, the *Greekes* have two *Liturgies*, one *St. Basil* for some holidiaies, the other *St. Chrysostome*.

*St. Basils Litur-
gie.*

Θις Θεός. ο Θεός
ημῶν ο τον ουρα-
νον ἄρτον την το
φην τῷ παντός
χόσμου. &c.

St. Basil beginneth. O God our God who hast sent this heavenly bread, the foode of all the world, our Lord *Jesus Christ*; to be to us a Saviour, a Redeemer, and a benefactor, blessing, and sanctifying us, blesse this our offering, and take it into thy Supercelestiall Alter: Remember Lord (thou that art good, and loving to man kind,) them that offer, & by whom they offer, and keepe us immaculate in the holy service, of thy Divine Mysteries &c.

Many

Many other prayers and thanks givings, follow for Gods benefits bestowed upon the Church; from the beginning of the world, and for the Redemption of man kinde by the Sonne of God, borne for us: suffering, dying, and raised againe: &c.

And then reciting the words of the Institution: *In the night in which he gave himselfe for the life of the world, taking bread in his holy and immaculate hands, giving thanks, and shewing to thee God and Father; blessing, sanctifying, breaking. He gave to his holy Disciples and Apostles saying: Take ye, eate ye, this is my body which is broken for you: in remission of finnes.* τῇ νυκτὶ ἣ παρε-
δίδωκε αὐτὸν ὑπὲρ
τῆς τῆς κόσμου
ζωῆς, λαβὼν ἀρ-

Likewise he tooke the Cup of the fruit of the Vine mingling, giving thanks, blessing and sanctifying.

He gave to his holy Disciples and Apostles saying: *Drinke ye all of this, This is the blood of the New Testament, which is shed for you, and many, for the Remission of finnes.*

Do this in remembrance of me as oft as ye eat this bread, or drinke this Cup confesse my death, and set forth my resurrection &c.

Then the Priests pray that those Antitypes ἀντίτυπα. or symbols, may be Sanctified by God.

And that the Receivers may participate of the Sacrament, not to their condemnation, but that they may finde favour before God, in the company of all the holy Fathers, Prophets, Apostles, Mary the holy virgine, Iohn Baptist &c.

Then offering the Sacrifice of praise for the Catholicke Church, for them that offered Almes, for the Emperour, for all the people, for the Common wealth, for the Archbishop, for all Ministers of the Church, for seasonable weather, for the rooting out of Hæresies, and Schismes, and that they may all With one heart and one mouth, celebrate *God the Father, Sonne, and holy Ghost, Eternally.*

This solemne prayer being ended, and the Letanies, and the Lords prayer premised, all Communicate.

And the remainder of the bread and offerings, being carried into the Vestry. The Deacon and people give thanks to God.

Cap. 21. de institutionis Græcorum.

ὁ φιλιμαῖ σοι δο-
σω χάθ' ἀπερὸ Ἰού-
δας Αλλ' ὡς ὁ
λήτης ὁμολογῶ
τοῖς μνήσθητι με
Κύριε ἐν τῇ βα-
σιλείᾳ σου.

Christopher Angelus writeth, that at the Chauncell dore, the Priest delivereth the *Eucharist*, the bread and the wine mingled together, saying: *N. N.* the servant of God receiveth, In the name of the Father, Sonne, and Holy Ghost; Amen. And the people say every one, with an humble voice, *Lord, I doe not kisse thee as Iudas, but as the Theefe, I trust thou wilt remember me in thy Kingdome.*

There is no mention made in this Liturgie of Saint *Basil*, of the offering of the body and blood of *Christ* by the Priest, nor of redeeming of the living, or dead, by this worke.

Or applying of this oblation for others that receive it not.

And

And the bread and wine after consecration, are called *Antitypes*: and they pray, that God would send his holy Spirit upon the receivers, and to Sanctifie the bread: &c.

For the Liturgie of St. *Chrysostome*, although there is mention made of an oblation, yet not of a Propitiatorie, of the body and blood of CHRIST, but of an *Eucharisticall* Sacrifice, of praise, thanks giving, or Almes.

We offer unto thee, this rationall and unbloody worship, we invoke, supplicate, and offer unto thee, for the Patriarches, Prophets, Apostles, Evangelists, for the virgin Mary, we offer to thee, this reasonable service for all the world, for the whole Church, for our Kings, and their Armies, as Tertullian ad Scapalum, saith, we sacrifice for the health of our Emperour to our God, and his in pure prayer.

There are extant different formes of St. *Chrysostomes* liturgie, as one in Greeke, translated by *Erasmus*, another divulged by *Leo Tuscus*, in which he is brought in offering λογικὴν λατρείαν, for them that sleepe in the faith, for our fathers, and grandfathers &c. And *Chrysostomes* name is added to some of these prayers, which we may easily perceiveto be none of his, there is also one other so called which *Anbrose Pelargus* translated, who testifieth that there is also one other in the Popes librarie different from all these, which varietie of liturgies, manifestly sheweth, that some of them are falsely fathered

upon St. *Chrysostome*, and that in his time, his Liturgie was more pure, & sincere.

Dionysius, that lived a litle afore his time, when he had diligently recited all the rites vled in the Church, maketh no mention of any oblation, or sacrifice for the dead, also in the latter Liturgies before named, though there are prayers, that the soules of the dead might be placed in rest, and in the light of Gods divine countenance, yet there is no oblation, to free soules out of *Purgatorie*.

And againe, although there be some things in some of these Liturgies of *Chrysostomes*: which may be added since his death, yet in the I finde no Popish Transubstantiation, nor private *Masse*. Neither doe I finde, any adoration or elevation.

The Sacrament administred in both kinds. No sacrifice is offered in it, to deliver soules out of *Purgatorie*.

Married Priests administer, and it is administred in the Greeke tongue.

Brerwoods enquiries. Pag. 135.

The *Mengrellians*, and the *Circassians*, are of the Greeke Communion, and of the Patriarch of *Constantinople* obedience, they live intirely by themselves.

The Christians. |

Inhabiting the greatest part of *Asia* the lesse, live mingled with *Mahometans*, and acknowledge

ledge not the Pope, but are Christians of the Greeke Communion; and also of the Patriarch of Constantinople obedience.

Of the Georgians.

Their Religion is the same, both in substance and ceremonies with the *Gracians*, yet in times past not subiect to the Patriarch of *Constantinople*: but to their owne Metropolitan: as *Chytrens*, and *Bernard of Luxenburg* report, before named.

For their Liturgie.

The *Georgians* have for their vulgar speech, a peculiar language of a middle temper; which well agreeth with the position of their country, betweene the *Tartarian* and the *Armenians*, as *Gesner* and *Postel*, have observed in their bookes of Languages: yet notwithstanding they have their Liturgies in the *Greeke* tongue, as *Iacobus a Vitriaco*, *Gesner*, *Postel*, *Roccha*, and divers other have certainly recorded, cited by Mr. *Brerwood*.

Georgiani utuntur Græco idiomate in scripturis divinis et Græcorum consuetudines in sacramentis observant Vitriaci: histor orient. cap: 80. de Georgianis.

Brer. pag. 197.

The Moscovites.

The *Moscovites* affirme, that they follow that Faith, which

they

Joannes Faber : ad Ferdinandum Regem Romanorum cui erat a confessionibus in Theol. Muscovit : pag. 170.

Dicunt dominum Papam hereticum esse cum ecclesia Romana, et anathematizant ipsum, tempore cena domini cum suo clero Sacri: cap. 2. error 3. in eluci dar. error.

Negant Romanam ecclesiam esse caput omnium aliarum ecclesiarum: Prateolus elench: heres. pag. 228.

Romanos damnant et execrantur tanquam primitiva ecclesia desertiores et septem sanctarum synodorum pravaricatores Gnagni de relig. Mosco. pa. 231.

they had preached to them by S. Andrew the Apostle, & also those things which was concluded of by 318 Bishops in the first Nicene Councell, under Constantine the great: and which were preached to them by Basil the Great, and St. John Chrysostome, which things, They beleve to be so holy, so firme, and sincere: That it was never lawfull for any of them, to depart from them in the least manner, as neither from the Gospel of Christ.

I

Supremacie.

Sacranus) They deny the Popes Supremacy, affirming the Pope to be an heretick, and they doe excommunicate him & his Clergy: They are subiect to their owne Patriarch of Mosco.

Prateolus) They deny the Roman Church, to be head over all other Churches,

Gaugninus,) they condemne and curse the Romans, as forsakers of the Primitiue Church, and breakers of the seven generall Synods

²
They reiect Purgatorie.

Sacramus) They reiect Purgatory, and acknowledge onely two Receptacles of soules, heaven, and hell.

Guagninus) The Greekes and the Russians, deny Purgatorie.

Afferunt Purgatoriū non esse solum esse duo receptacula animarum, calum et infernum Sacram: lib. citat. error. 33.

Purgatorium Græci et Rutheni negant. Guagnin. pa. 232. lib. citat.

³
They deny the spirituall efficacie of extreame unction.

Sacramus) They say, the Sacrament of extreame unction, doth conferre no helpe against the guilt of sinne.

Possevine) They deny Sacrament of extreame unction to the sicke.

Dicunt sacramentum extreme unctionis nullam adversus peccati reatū medelā conferre posse Sacra. lib. citat. err. 14.

Extrema unctionis sacramentum agrotantibus negant Possevin de rebus Moscovit. pa. 3

⁴
They administer the Communion in both kindes.

The Priest mingling both the bread and Wine, together in the Chalice, distributeth it together with a spoone.

Boterus,) They communicate, under both kinde.

Sacramentum sacerdos cocleari ex calice in porriunculas minutas redactum, et vno commixtum communicantibus distribuit Cassan: liturg. cap. 15. a si communicantibus sub utraque specie. Bot. rel: univ. par. 3. lib. 1.

Sacerdotes Ruthenici proprias uxores habent, et sunt conjuges apud Neand. pag. 559.

Sacra sive missa Slavonica lingua peragitur &c. Guagn. pag. 230. lib. citat.

Discunt Confirmationis Sacramentum nullum esse, Sacram: loco citat.

Habent in Catalogo sanctorum Romanos quosdam pontifices quos inter sanctos venerantur: Ceteros vero qui post eorum schisma fuerant: Execrantur et pro haeticis gravissimis eos habent: Guagn: de relig. Moscovit. pa 219:

⁵
They allow married Priests.

Dresserus) The Russe Priests have their wives, and are married men.

⁶
They have their service in a knowne tongue.

And the Gospell & Epistle is read in their church in their own tongue, and their communion in the Slavonian tongue, with some Greeke hymnes.

The Slavon is their vulgar tongue

⁷
They deny Confirmation to be a Sacrament.

Sacranus,) They say, that there is no Sacrament of Confirmation.

⁸
They abhorre the Images, and reiect most of the Saints of the Romish Church.

Guagninus,) They have in the Catalogue of Saints, certaine Roman Bishops, which they reverence as Saints: but the others, which we after their Schisme: they curse, and account them grievous Hereticks.

Sacra-

Sacranus, They blaspheme the Saints of the Roman Church.

Sacranus, They abhor the Images made by the Catholicicks.

9

The wicked eate not Christs body in the sacrament.

Posservine. They say, that they which are defiled with some sins, doe not receive the Lords body in the Sacrament.

10

They refuse to Communicate with the Roman Church.

Sacranus, If by chance any Catholicke Priest shall celebrate upon one of their, Altars, they violate it, and breake it as a thing cursed.

This Church, except in exacting marriage of their Priests, differeth not in any materiall point from the *Gracians*.

The Russe Liturgie or Church service, Their manner of Administration of the Sacraments.

THEIR morning service they call *Zautra-*
na, that is *Mattins*. It is done in this order:

O 2

The

Sacran; loco citat. err; 6.

Imagines operis & Artificij Catholicorum horrent Sacranus loco citat, err. 7.

Dicunt qui sunt aliquibus peccatis inquinati corpus Christi Domini non recipere. Posserv; de rebus Moscovit.

Si casu quis Catholicorū presbyterorum in altaribus eorum celebraverit mox velut execratum, violans & effringens. Sacran. loco citat. err. 23.

der: The Priest entreth into the Church with his Deacon following him. And when he cometh into the midle of the Church, he beginneth to say with a lowd voyce, *Blaslawey vladika* that is, *Blesse us heavenly Father, Blesse vs heavenly Pastor*; (meaning of Christ) then he addeth, *In the name of the Father, of the Sonne, and of the holy Ghost, one very God in Trinitie*: and *Aspody Pomeluy* or *Lord haue mercy vpon vs* repeating three times. This done, he goeth on towards the Chauncell or *Sanctum Sanctorum*, (as they vse to call it) and so entreth into the *Scharf-voy Dwere*, or the heavenly dore, which no man may enter into, but the Priest only, where standing at the Altar or Table, (set neere to the vpper wall of the Cauncell) he saith the Lords prayer, and then againe, *Aspody Pomeluy*, or *Lord haue mercy vpon vs*, &c. pronounced 12 times. Then praised be the *Trinitie, the Father, the Sonne, and the holy Ghost*, for ever and ever, whereto the Deacons and people say, Amen. Next after, the Priest addeth the Psalmes for that day, and beginneth with: *O come let vs worship, and fall downe before the Lord etc.* Therewithall, himselfe with Deacons, and people crossing themselves, bow-downe three times; after this, he readeth the ten commandements, and *Athanasius Creed* out of their Service Booke.

This being done, the Deacon that standeth without the heavenly dore, or Chancell, readeth

eth an *Homilie* out of *Basil*, *Chrysostome*, *Damascen*, or *Gregorie*, which they haue translated into their owne tongue, or the lives of some of their Saints: After all this, (which reacheth to an houre & an halfe, or two houres of length) he addeth certaine *Collects*, or prayers vpon that, which he hath read, and so endeth his *Service*.

Boet: par: 3. lib: 1. pag. 81. They haue diuers of the fathers translated into their owne tongue, as Basil, Chrysostome, Damascen, and Gregory the great, whose Homilies they do read on holy dayes to the people.

About 9 of the clock, they haue an other service, calld, *Obeidia* or *complin*; if it be some high or Festivall day: *Blessed be the Lord God of Israel, etc.* and *We praise thee O God*, is sung with a more solemnne, and curious note.

Their Evening Service, is called *Vechna*, where the Priest beginneth with *Blasavey vladika*: as he did in the morning, and with the Psalmes appointed for the *vecherne*, which being read, he singeth: *My soule doth magnifie the Lord, &c.* And then the Priest Deacon & people, all with one voice, sing *Asbody Pomeluy*, or *Lord haue mercy vpon us*, thirtie times together: Wherunto the boyes, that are in the Church, answer all with one voice, as fast as their lipps can goe, *verii, verii, verii, &c. Praise, Praise, Praise, &c.* thirty times together. Then is read by the Priest (and vpon the holidayes sung,) the first Psalme, *Blessed is the man &c.* and to the end of it, is added *Alleluia*, repeated ten times.

Thenext in order, is some part of the Gospel read by the Priest, which he endeth with

Alleluia, repeated threetimes, so having said a collect in remembrance of the Saint of that day, he endeth his evening Service.

All this while, the Priest standeth at the Altar, or high table within the Chancell, whence he never mooveth all service time: The Deacon or Deacons, (which are many in the Chathedrall Churches,) stand without the Chancell by the *Scarsvey Dwere* or heavenly doore. The people stand together the whole service time in the body of the Church, and some in the Church-portch, for piiew or seat they have none within their Churches. and it were to be wisht, there were none in ours.

*The manner of the
Rulle Baptisme.*

The Priest standeth ready in the Church poartch with a tub of water: The words used by the Priest when he dipperth the child, are the very same that are prescribed in the Gospell, and used by us, (viz.) *In the name of the Father, and of the Sonne, and of the holy Ghost.* As often as the God-fathers are asked whether they doe renounce the Divell, so often they spit upon the ground.

*Guaen: relig.
Moscovit.*

*The administra-
tion of the Lords
Supper.*

The Sacrament of the Lords Supper, and the manner of their communicating. First they confesse themselves of all their sinnes to the Priest: Then come they to the Church, and are called up to the communion table, that

standeth

standeth like an Altar, a little removed from the upper end of the Church; here first they are asked of the Priest, whether they be cleane or no, if they answer yea, they are taken to the table, where the Priest beginneth with certaine usuall prayers, the communicants standing in the meane time with their armes foulded one within another, like penitentiaries or mourners; when these prayers are ended, the Priest taketh a spoone and filleth it full of Claret wine, then he putteth into it, a smale peece of Bread, and tempereth them both together: and so delivereth them both to the Communicants that stand in order, speaking the usuall words of the Sacrament *Eat this &c. Drinke this &c.* both at one time, without any pause.

After that, he delivereth them againe, Bread by it selfe, then wine, carded together with a little warme water, to represent Blood more rightly, and the water withall, that flowed out of Christs side.

Whiles this is in doing, the Communicants unfold their armes. And folding them againe, follow the Priest three times about the Communion table, and so returne to their places againe. Having laid certaine other prayers, he dismisseth the communicants with this charge to be joyfull, and to cheere up themselves for seven dayes next following: which being ended, he

he inioyneth them to fast, for a long time after, which they vse to observe with great devotion: eating, nothing else, but bread and salt, except a little Cabbage and some other hearbs, or rootes, with water or quasse mead for their drinke.

The Rites which the Muscovites use this day in their holy meetings, ex comentariis Sigismundi Li-

Nullus sacerdos, aut sacra obireant baptizare aut alio

quouis fungi munere audet nisi Diacono presente.

In singulis templis unicum tantum Altare, et in dies singulos unum quoque sacrum faciendum putant.

Totum sacrum, seu Missa, gentili aut vernacula lingua, apud illos peragi solet.

Epistola præterea, Evangelium pro tempore quo magis a populo percipiuntur, extra chorum populo astanti, clara voce, recitantur.

Communicant sub utraque specie miscente vino panem, seu corpus sanguine.

Sumit sacerdos cocleari, ex calice portunculam, porrigitque communicanti.

No Priest dare administer the Sacrament of the Lords Supper, or Baptize, or doe any other spirituall worke, except the Deacon be present.

In every Church they have but one Altar, and in every day they administer but once.

They administer the Sacrament in the vulgar tongue, and in it is their Liturgie.

They reade the Epistle, and the Gospel without the Quire, (the people standing round about them, with a loud voice.

They communicate in both kinds, mingling or putting the bread, & wine together.

The Priest taketh a part of the bread, and wine, out of the cup with a sponne, and giveth it to the Communicants.

A Prayer used by the Patriarch, at
the Coronation of the Emperour
Theodore.

Αρχιεπιστολὴς
pag. 834.

O Lord God, King of Kings, Lord of Lords,
which by thy Prophet Samuell didst chuse
thy servant David, and annoint him for King over
thy people Israell, heare now our prayers, and looke
from thy sanctuary upon this thy servant Theodore
whom thou hast chosen and exalted for King over
these thy holie nations. Annoint him with the oyle
of gladnesse? protect him by thy power, put upon
his head a Crowne of Gold? and precious stones;
give him length of dayes? place him in the seat of
iustice; strengthen his arme, make subiect unto him
all the Barbarous nations? let thy feare be in his
whole heart; turne him from an evill faith; and
from all error, and shew him the salvation of thy ho-
ly and universall Church, that he may iudge thy peo-
ple with iustice, and protect the children of the poore,
and finally, attaine everlasting life. This prayer
he speaketh with a low voice, and then pro-
nounceth a loud. All praise and power, to God the
Father, the Sonne, and the holy Ghost.

The Melchites.

Or Syrianes deny the Pope of Romes su-
premacy, and are under the Patriarch of An-
P tioch

Villam. lib. 2. cap. 22. les Syriens se vantent, estre les premiers chrestiens du monde, pour se que saint Pierre tint son siegè sept ans en Antioche, au paravant que d'aller a Rome qui est cause que iamaïs les syriens n'ont voulu se soubs metre a l'Eglise Romaine,

Idem ibidem quand ils communient cest son les deus especes.

Ils eroient que les iustes sont en Paradis et les meschans en enfer: idem ibidem.

*Sacerdotes eorum utuntur uxori-
bus: Vitriac. hist. orient. cap.
75. Patriarchi pieu ellegono e
consecrano Vescovie gli Archi-
vescovi a lor suaditte: Borer.
Rel. par: 3. lib. 2. cap. de Mel-
chiti.*

*Consuetudines autem et insti-
tutiones Græcorum, in divinis
officijs et in alijs spiritualibus,
Syriani penitus observant: Vi-
triac. hist. orient. cap: 75.*

*Omnes Latinos excommunica-
tos reputant Vitriac. hist. ori-
ent. cap. 75 Brerwood pag: 138.*

How these Churches

tioch, they say they were the first Christians in the world, and that Saint Peter was their Bishop at Antioch, seven yeares before he came to Rome, and therefore they will not submit themselves unto the Bishops of Rome, as before.

2 They receive the Eucharist in both kindes.

3 They acknowledge the Soules of the iust to be in Paradice, and the wicked to be in hell.

4 Their Priests have wives.

5 The Patriarch is chosen by the Archbishops or Bishops, that are under him.

6 They altogether observe the Customes, and institutions of the Greekes in divine offices, and in other spirituall services.

7 They account the Latins excommunicate persons.

All these Christians before named, are of the same Communion, and in effect, of the same Religion with the Græcians.

And whereas the Greeke Church, is Charged by the latine Church, with this error, that the holy Ghost proceedeth onely from the Father, and not from the Sonne:

The

The *Greekes* use to say, proceeding from the father by the Sonne, so say the Patriarchs *Ieremie* and *Cyrill*, in their confessions.

πνεῦμα ἅγιον ἐκ
τῆς πατρὸς δι' υἱοῦ
προερχόμενον.

And the Patriarch *Ioseph*, in the Councell of *Florence*, explaineth himselfe in these words, *We say, that the holy Ghost, proceedeth from the Father by the Sonne, eternally, and substantially, as from one beginning, and cause.*

λέγομεν ὅτι τὸ
πνεῦμα τὸ ἅγιον
ἐκπορεύεται ἐκ
τῆς πατρὸς διὰ
τῆς υἱοῦ αἰδιώτως

The *Greekes* doe charge the *Latins*.

καὶ ἀπὸ μίας ἀρ-
χῆς καὶ αἰτίας.
Iraneus Rodogianus:

Vith whom, they will have no Communion, with these errours, and opinions amongst others.

With their Image worship, forbidden by the *Ephesin* Councell.

With the Popes Supremacy, which he challengeth over all Churches, contrary to the Decrees of ancient Councells; and especially, to the fourth generall Councell of *Calcedon*, which attributeth Superioritie, to the See of *Constantinople*.

That they scarce reade the Sacred rules, and holy Scriptures; They say that the *Popes* commandements, who for the time sitteth in the See of *Rome*, are their Canons, and Lawes.

The Pope and his Priestly traine, will remit finnes, to a prefixed and determinated time of Monthes, or yeares. They sport after the same manner, with by past offenses, forgiving the finnes of dayes, Monthes, or yeares. And yet

they cannot tell by what authoritie, and upon what grounds, or by what Ecclesiasticall Canon they do this.

They shut up all Priests and Deacons, from marriage by their lawes, and they hold it an abomination to receive the Sacrament from a married Priest. And yet there are many Churchmen among them, the more is the pittie, who commit whoredome, and all kinde of uncleannesse, most securely, without punishment.

When the Gospell is reading, and their Masse is singing, all men who please, sitt, and yet they are never blamed by their leaders; Laicks sitt with Priests, and men of holy orders, and sometime the same Laicks, carrie spurs vpon their heeles, and also rods in their hands; yea, which is worst, they suffer doggs to enter into the Church; and when the Priest is sacrificing, and celebrating the host, which they hold to be life, giving bread, they suffer doggs sitting at the Priests feet, to barke at all those that come in, and to fawne vpon the Priests and others, that stand by, at the time of Consecration.

The too great, and extraordinary exaction of the Popes Legates, for when they brought Chrisme, or Creme to Constantinople, they demanded eighty pounds weight of gold for it, beside other gifts, &c. Thus saith this authour. Constantinople had communion some few yeres with

agree with us.

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with the Bishop of Rome, when the Latins had taken it by force, as also *Hierusalem*.

You may see more of these set downe, by Peter Stewart in *Calecam*, pa. 407. editione Ingolstadtensi, 1608. ex variis *Græcorum monumentis*.

The Armenians.

Amongst the Saints, they reverence most, *Thaddæus* the Apostle, affirming that he converted them, and taught them the faith of Christ.

Supremacy of the Pope.

They have a Primat of their owne, whome they terme Catholicke, and obey as their chiefe Bishop, and the Bishop of Rome the doe despise, and say, that he hath no superiority over others.

Transubstantiation.

Prateolus,) They deny the true bodie of Christ, to be really in the sacrament of the Eucharist, contained under the species of bread, and the blood under the forme of the wine.

P 3

Inter sanctos colunt plus Thaddæum Apostolum, afferentes quod eos converterit, et fidem Christi docuerit, Mathias a nichow: de Sarmatia Europa. lib. 2. cap. 1.

Proprium habent Primatum, quem Catholicum appellant et cui, velut summa Pontifici, per omnia obtemperant. Romanum siquidem Antistitem contemnunt, eum dicentes non esse ceteris superiorem: Prateolus de hærese Armeniorum. Liber. A. 67. pag. 63 Vitriac: cap. 79.

Negant illi verum Christi corpus, realiter in Sacramento Eucharistie, sub panis, et sanguinem sub vini speciebus, contineri. Prateol: loco citat. error. 12.

They

Negant illi verum Christum corpus, realiter ut supra: Thom: a Iesu de conversi: omnium gentium lib: 7, part: 1, cap: 17, pag: 399.

Purgatoriu explodebant, explodebat Calvinus; Gualter: loc: citat.

Afferunt praterea, nullu esse purgatorium locum, in quo anima ab hac luce migrantes purgentur a sordibus, quas in corpore contraxerunt antequam in aeterna tabernacula recipi mererentur. Prateol: loc: citat.

21.

Nec sacerdotes mariti ab administratione sacri arcentur. Chytr. de stat. eccles: pag: 23.

Omnibus integrum sacramentum distribuitur. Chytr. loc: citat.

Negabant matrimonium esse sacramentum, Gualter loc: citat

They deny the true bodie of Christ, &c. *Ut supra.*

They reiect Purgatorie.

Gualterus,) They denie Purgatorie, as Calvin doth.

Prateolus: Moreover, they doe affirme, that there is no Purgatorie, or place, in which Soules departing from hence, are purged from the filth, they have received in their bodies; before they shall deserve to be received, into the everlasting Tabernacles.

4

They admit married Priests.

Chytraeus, Married Priests are not put from their Ministry.

5

They distribute the Eucharist in both kinds.

Chytraeus, To every one the whole Sacrament is distributed.

6

Of Matrimonie.

Gualterus, They denie Matrimonie, to be a Sacrament.

9
They worship not Images

Baronius,) They adore not the venerable Images, but that which is more, their universall Bishop with others, doe Anathematize them, that doe adore them.

Nicetas Choniates reporteth, that in the raigne of Isaac Angelus, one of the Easterne Emperours, that Fredericke the Emperour made an expedition into Palestina, the Armenians did gladly receive the Almans, because that Image worship was forbidden a like, among the Almans and Armenians.

They have the service in their owne tongue.

Chytraeus, They use not in their service, any other tongue, but their owne vulgar language.

10

They exercise their common divine service in the Armenian tongue.

And they have their Bible in the Armenian tongue, Which translation, is said to be St. Chry-

Venerabiles imagines non adorant, sed quod magis est, eorum universalis episcopus cum reliquis, eos qui adorant, anathemate percutit. Baron. tom. 10. pag: 256.

Ἀρμενίοις γὰρ καὶ Ἀλμανοῖς ἐπίσης ἢ τῶν ἁγίων εἰκόνων προσκύουσιν ἀπηγορεύεται annal lib. 2.

Nec in sacris alia quam ipsi vernacula et vulgo nota lingua utuntur.

Mathias Michon de Sarmatia lib. 2. Cap: 1, Armen: suo ritu gaudent, et literis. Vstriac: cap. 79.

Brerw: enquir: pag. 192.

fofomes

How these Churches

sometimes worke, after his banishment from Constantinople, he then living with them.

For their *Liturgies*, *Cassander* setteth downe three.

The *Armenian Liturgie*, out of the booke of the observations of *Peter Bellenius*. lib. 3. cap. 12. set downe by *Cassander*, *Litur.*

Cap. 13. pag. 31.

Presbyteri Armeniorum sunt conjugati, item ut Græcorum: et in celebrandâ missâ calice utuntur, Latinorum more, eisdemque ornamentis vestiuntur neque vero magno pane consecrant Græcorum more, sed ut Latini minus, oblatis seu hostijs.

Quotquot astant sacerdotes, respondent cantando Armenice.

Cum presbyter Armenicus dicit Evangelium, assistentes invicem se dextra sinistraque osculantur.

Omnes assistentes linguam Armenicam, quam utitur sacerdos, intelligunt.

The *Armenian Priests* are married, and in Celebrating the Sacrament, (which he calleth the *Masse*) they use a chalice, as the latines do, and are clad with the like ornaments, as they are: neither doe they consecrate with a great loafe, as the Greekes do, but as the latins, with little Cakes, or hoasts.

As many as stand neere the Priest, answere, singing in the *Armenian* tongue.

When the *Armenian Priest* readeth the Gospell, they that assist, kisse one another, both of the right, and left side.

The People have their service in

agree with us.

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in the *Armenian* tongue, which they understand, being their vulgar.

The forme of celebrating the mysteries of the Christians, or Armenians that are in *India*, out of the booke of Odoardus Barboſa written in *Italian*; Apud *Cassand. Liturg.*
Cap. 14. pag. 31.

The *Armenians* in *India* say masse at the Altar, as ours doe, with a Crosse before them.

There are three, one in the middle, and one on each side.

Every one cometh to the foote of the Altar to receive.

For the Element of Wine, because there is no wine in *India*, they take raisons, and put them into water to moysten them, one night, and in the day following they presse them, and the juice thereof they use for wine.

Out of the order of the celebrating the Sacraments, which the *Armenians* observed in the Citie of *Leopolis*, in *Russia*, translated out of the *Armenian* tongue, by *Andrew Lubelczik*, set downe by *Cassander Litur.* Cap. 12, pag. 29.

In communicating the Priest saith.

Armenij qui sunt in India, dicunt missam ad Altare, quomodo nostri cum cruce ante se,

Sunt autem tres unus in medio et ad utrumque lateris singuli.

Unusquisque vadit, ut partem accipias, ad pedem altaris.

Pro sacramento vini, eo quod in India non reperitur vinum, accipiunt uvas secas, et imponunt aqua ut molliantur una nocte; et die sequente quo dicenda est missa, exprimunt, quo succo, utuntur loco vini.

Q

By

*Fide credo in san-
ctissimam Trini-
tatem &c.*

*Fide manduco
sanctum, vivifi-
cans, et salvificans*

*corpus tuum; Do-
mine Iesu Christe
sit mihi ad absolu-
tionem peccatorum*

meorum

*Fide bibo sanctum
impermixtum san-
guinem tuum pec-
cata delentem, Do-
mine Iesu Christe*

*in remissionem pec-
catorum meorum,*

&c.

By faith, I doe beleeeve in the holy Trinitie, the Father, Sonne, and holy Ghost.

By faith, I do eate thy holy quickning, and saving body, O Lord Iesus Christ let it be to me, to the ab-
solution and remission of my finnes.

Drinking of the Cup.

By faith, I drinke thy holy, and unmingled blood, blotting out my finnes, Lord Iesus Christ, for remissi-
on of my finnes. &c.

In this Liturgie, the Eucharist is administred in both kinds.

No private Masse is celebrated; all must Communicate.

No Transubstantiation acknowledged.

They receive by faith.

Married Priests administer.

They celebrate divine service, in their owne tongue.

And there is no sacrifice, for delivery of soules out of Purgatorie: But I do not take upon me, to iustifie all things in these Liturgies.

Mr. Harbert writeth of an *Armenian* Patriarch in *Persia*, whose abode is in the Citie of *Ielphee*, and of twelve Bishops, and that *Hodgee Nazar* an *Armenian* Prince hath the sole government of the said citie, and that they live in as great securitie there, as the *Persians* do.

Their Bible and Belcife (saith he,) is as ours.

They

They give credit to the three first generall Councils.

Their Lent is very strict: upon Good Friday they represent the death and buriall of our Saviour, during which time they weepe exceedingly till Easter day. The salutation for that morning is according to the Easterne wont, (*The Lord is risen,*) which Angelicall newes they celebrate unanimously with ioy and feasting. All which time the *Jewes* and *Mahometans* dare not mocke, nor intrude themselves among them: The King affords them this prerogative. When these Christians enter the Church, they bend low to their Patriarch who sitteth neere the Altar in maiestie, and after service they doe yeeld him the like reverence.

In the yeere 1609 *Abbas* their Emperour murdered a thousand of these Christians, upon a letter fained to be written from their Patriarch, to the Pope, acknowledging him to be head of the Catholike Church &c.

Betweene Easter and Whitsonide the *Greekes* and Easterne *Christians* do salute one another after this manner.

Ἀνέστη ὁ Κύριος, *the Lord is risen,* the other answers ὄντως, *true it is,* the other replieth, Ζῇ καὶ βασιλεύει εἰς αἰῶνας τῶν αἰώνων, *he liveth and reigneth for ever and ever.*

A relation of the Religion and customs of the *Armenian Christians*, made by *Iohn Avedionites an Armenian Priest*, borne in *Parma in Armenia the great*, where *Saint Bartholomew* suffered martyrdom.

THE greater *Armenia* was converted by *St. Bartholomew*, and when the *Christians* of *Ierusalem* left the citie, before it was besieged by *Titus*, many of them came into *Armenia*, bringing with them many sacred records, and among other, a booke called *Mignits*, which is an ecclesiasticall exposition of the old testament, made by the *seventie*, of whom he saith *old Simeon* was one.

Gregorie Bishop of Armenia the Great, suffered martyrdom in the time of Licinius. Nicephor: lib: 7. cap. 14. Fox. pag: 88.

About the yeare 324: *Gregorius* was Patriarch of *Armenia the great*, and since that time, the *Armenians* have had a continuall succession of Patriarchs, to *Moses*, the now or late Patriarch, who was Patriarch when he came out of the East.

The *Armenians* acknowledge no subiection to the Pope of *Rome*, neither have they any communion with the *Roman Church*, he saith, that the *Roman church* was a sister, but that now she is defiled having prostituted her selfe: whereas the *Armenian church* remaineth still a pure virgin.

For the carnall prelence of Christ in the Sacrament

crament of the Eucharist, he saith, that the words in *John*, viz. (*Except ye eat the flesh, and drinke the blood of the Sonne of man, ye have no life in you,*) are spiritually to be taken, and that they eat in spirit and truth.

They acknowledge no Purgatorie, he saith, Purgatorie to be the Popes invention.

The Eucharist is administred among them in both kindes.

The *Armenian* Priests may marie, and he himselfe is a married man.

Of the old Testament, they acknowledge those bookes onelie to be Canonically, which are written in the *Hebrew* tongue.

He affirmeth, praier for the dead to be in vaine, because the soules of men departed, are either in heaven in joy, or in hell in paine.

The *Armenians* use Pictures, and them onely for ornament sake.

They have their service in the *Armenian* tongue.

The Priests and some of the people, dailie resort to the Church, according to that of the himne, *day by day we magnifie thee.*

Vpon Sondaies, the Priests resort to the Church earlie in the morning, and spend their time, untill the people come in their private praiers and devotions.

The common people in the forenoone stay about foure houres in the Church. And in the

after noone from two of the clocke untill six.

Their Priests, of which there are five, ten, or fifteene in some Churches, keepe in the chancel, in which also Gods bord is placed, as in the honourablest place.

The People sit not in their Churches at all, but stand or kneele.

The Priest beginneth service with a confession of sinnes.

They spend the time in praying, reading of homilies, and expounding of the holie Scriptures &c.

Vpon Saturdaies they come to the Church about foure of the clocke in the after noone to prepare for the sunday.

Some rich men go not home to their houses upon the Lords day, but dine in some roomes nere the church, & feast the Priests, & the pore.

They have 156 fasting dayes in the yeare.

They fast not upon Saturdayes in open time, but onely Wensdaies and Fridaies.

They begin their lent as we doe.

They fast five daies, because *Adam* and *Eve* were cast out of Paradise.

They fast nine dayes after Ascension day, because their Prince was taken from them.

In Lent some of them, as he saith, cate but once in two daies, and some lesse.

The Eucharist is called *Harowest*, in the *Armenian* tongue.

He hath some bookes with him in the *Armenian* tongue.

As the foure Gospels: the Gospel in the *Armenian* tongue is called *A veteran*.

The Psalmes of *David*.

Two bookes of Hymnes or Psalmes, which he calleth *Sharagon*.

He hath also a booke of prayers of *Gregorie Nazianzens* in the *Armenian* tongue.

The Maronites religion before their reconciliation to the Pope.

Boterus,) They professe obedience to their owne Patriarch; but have beene subiect to the Patriarch of *Antioch*.

Patriarcha Maronitarum.) Our Laicks receive the Sacrament of the Eucharist, in both kindes.

Idem.) In unleavened bread, with these words: *He blessed, and brake, and gave to his Disciples, saying, Take, eat. Matth: 26. 26.*

Idem, They doe not reserve the Sacrament.

Possevine.) Their Priests are married.

These Christians reconciled themselves to the *Roman Church*, at what time, the *Latins* held the

1 *Botr. Relat. par. 3. lib: 2. cap. de Maronit.*

2 *Interrog: 3. apud Thomam a Jesu lib. 7. par: 2. cap: 5. pag. 485. Laici nostri sub utraque specie communicant.*

3 *Idem Ibidem, in azimo huius verbi benedixit, fregit, deditque &c.*

4 *Idem Ibidem, non asservatur sacramentum Eucharistic.*

5 *In apparatus sacro in Maron.*

*Biddulp. Micro
cosm. pag. 553.*

holic Land, But when those parts where againe taken By *Saladine*. These *Maronites*, forsooke the *Roman Communion*, untill of late, in the time of *Gregory the 13*, and *Clement the 8*: They have acknowledged the *Popes Jurisdiction*. But they doe reserve the *Greeke Liturgie*.

Hierusalem.

THE Patriarch of *Hierusalem*, keepe Residence in *Hierusalem*, in which, there remaine 10, or more Christian Churches, as before.

It is reported, that *Theophanes* is now Patriarch of *Hierusalem*, who is a *Greeke*, and of their Communion.

Thom: a Iesu. Cosm. lib. 9. apud Cashieradisi. pag. 10.

The Liturgie of *St. Iames*. excommunicate the *Pope*.

Εἰς πλῆθος αμαρ-
τιῶν μου μεμολυσμέ-
νος μέμνη ἐξουδε-
νώσῃς. etc.

The Liturgie attributed to *Saint James Bishop of Hierusalem*.

Τῷ θεῷ τοῦτο defiled with the multitude of my iniquities, for be-
καὶ ἐπεσθὲν μου hold, I come to this thy divine, and heavenly My-
στηρίου σὺ οὐκ ὡς sterie, not as one worthy, but trusting in thy good-
ἀξίως nesse: I lift up my voyce to thee, O Lord be merci-
πνευματικῇ τρα- full to me a sinner; I have sinned against heaven, and
πένης. against thee, and am not worthy to turne my eyes to
wards thy holy and Spirituall Table; in which thy

only

only begotten Sonne, our Lord Iesus Christ, is mystically proposed, for a Sacrifice for me, who am a sinner, and polluted with all sinne, &c.

As in this prayer, he calleth the Sacrament, a divine and celestiall mysterie, a spirituall table, in which the Sonne of God, is mystically set downe before them:

After, he craveth of God, to declare manifestly that which he setteth forth in signes, he persuadeth the people, to lift up their hearts on high.

The Institution of the supper is rehearsed sincerely, to which the people answer, we declare the death of the Lord, and confesse his resurrection.

Afterwards, he prayeth that God would send his spirit on the gifts, that the bread may be made sacramentally Christs holy body, and the Cup his precious blood, and that it may be to them that partake thereof, for the remission of their finnes.

In this Liturgie.

1 I finde no propitiatorie sacrifice to be made by the Priest, but a mysticall.

2 The Sacrament to be administred in both kinds.

3 Nor private Masse, all must communicate.

4 A confession against merit.

5 After the words of Consecration, prayer is made, that God would by his holie spirit: sanctifie the Bread and the Cup.

R

In

in this Liturgie, there are some things that cannot be *S. Iames* his, but are inserted since his time
As a prayer for Monkes, in Monasteries &c.

Iacobites.

Boter. Relat. par. 3; lib. 2, cap. de Iacobitis.

Purgatorium non admittunt, Thom. a Iesu lib. 7. par. 1. cap. 23, de conversione omnium gentium.

Nec pro defunctis preces admittunt Thom. a Iesu loc. citat.

Mr. George Sands.

Sands loco citat.

Non firmiter sentiunt de primatu Romanis pontificis Tho. a Iesu; loco citat.

Sacramentum extreme unctionis fere non agnoscunt Tho. a Iesu lib. 7. par. 1. cap. 23.

They for their Ecclesiastical Governement are under their owne Patriarch, whose Patriarchall Church is in the Monasterie of *Saphron*, his residence is at *Caxamite*.

They admit not of Purgatorie, Nor pray for the dead.

They minister the Sacrament of the Lords Supper in both kindes.

Their Priests are married.

They doe not beleeve aright, concerning the primacie of the Roman Bishop.

The Sacrament of extreame Vnction, in a manner they doe not acknowledge.

For their error of *Eutyches*, beleeving one onely nature to be in Christ, is long since abolished, as appeareth, by the Confession of the *Iacobites* of *Mesopotamia*, *Egypt*, *Ethiopia*, and *Armenia*.

The

agree with us.

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The Iacobites inhabiting in Mesopotamia, Babylon, Palestine, Syria, and Cyprus have their Liturgies in the Syriac language. Brewer wood p. 194.

In which language, the new Testament hath been printed at Vienna, the Copie being brought into Europe, by Moses Mardenus a Iacobite.

It is thought that the Liturgie called *Anaphora Basilii*, translated out of Syriac into Latin by *Masius* which is to be found in *Bibliotheca veterum patrum* is the Liturgie of those Iacobites. The Liturgie of the Iacobites. Idem ibidem.

Which beginneth, O eternall God, who in the beginning created men, &c. afterwards, he left to us a memorie of his passion, these things which we set before you, &c.

As often as you do this, set forth my death untill I come:

The People answer, Lord we remember thy death, &c. and let thy mercy be upon us all.

Christians under the Patriarch of Mosal, falsely called Nestorians.

For their Ecclesiasticall Government, they are subiect to the Patriarch of Mosal. Their Primate whom they call Catholicke, they reverence as their Pope.

¹
Villam; voyag; lib; 2, cap; 23,
leur chef et Primat qu'ils nom-
ment Catholique et qu'ils re-
verent comme leur Pape &c.

R 2

The

*Les Nestoriens appellent le
Pape Evêque reprobé Thoma
à Jesu Cosm: lib: 10. cap. 15.
apud Trad. Cath. pag. 19.*

*Eucharistiā conficiebant Nes-
toriani; ex pane fermentato
Gualt: lib. citat. pag. 377.*

*Eucharistiam sub utraque spe-
cie communicabant Gualt. de
Nestor.*

Mr. Sand. lib. citat.

*Sacerdotes mortua prima ux-
ore secundas & ultiores faci-
unt nuptias: Tho. à Jesu lib. 7.
pa. 1 cap. 2 pag. 354*

Brerwood pag. 145,

Mr: Sands

*Chaldea antem litera utuntur
in divinis scripturis Vitarz
lib: cit: cap: 77:*

*Bibli: tom: 4. pag: 1049.
Brerwy*

2 The Nestorians call the Pope
the reprobate Bishop.

3 They celebrate the Eucharist,
with leavened bread.

4 They communicate in both
kinds.

5 The Priest breaking the bread,
layeth it in the palm of the Com-
municants hand, they sipping of
the Cup which is held betwene
his hands.

6 They allow their Priests, 1. 2.
and 3. marriages, or oftner.

7 They have not the Images of
the Crucifix on their Crosses.

8 They kisse the Crosse, but pray
not before it.

They do not reverence Images.

9 They use the Chaldean language
or Syriacke tongue, in their Litu-
gies.

For their ancient error, that
there were two persons in Christ,
as two natures, they have lately
reiected that error, as appeareth
by their confession, translated out
of the Syrian tongue by Masius,
extant in Bibliotheca veterum patrum

Indians

Indians of S^t Thomas
their ancient religion.

They call the Bishop of Rome
the Reprobate Bishop.

They receive the Sacrament of
the Eucharist, in both kinds.

They have not extreame un-
ction.

They admit of marriage of
Priests.

These have their Service in the
Syriacque tongue, their Liturgie
is translated out of Syriacque in-
to Latin, and to be scene in *Bibli-*
otheca Veterum Patrum.

The Masse, which the ancient Christians of
the Bishopricke of *Angamall* in the kingdome of
Malabar in the East *Indies* use being amended,
and purged from the error and blasphemies
of the *Nestorians*: by the illustrious and
reverend Lord, the Lord *Alexius Me-*
nesius, Archbishop of *Goa*, primate of
the *Indies*, in a synode in the Diocesse
of *Angamall*, in the yeare 1599. which be-
ginneth;

Glorie be to God on high Amen.

Glorie be to God on high Amen.

R 3

The

- 1 *Theret a Iesu Cosmo: lib. 10.
cap: 15. apud Trad. Cath:
quast. 2.*
- 2 *Lo pigliando sub utraque specie
Bot: par: 3. lib: 2. cap. della
vecch. christia del India.*
- 3 *Ioseph: Indi: relat: novi orbis
cap. 134. extremam unctionem
non habent.*
- 4 *Oforius de rebus Emanuel lib,
3. apud Brerwood, pag. 148.*
- 5 *Brerwood enquir, pag. 194.*

1 Mira. lib; 1, cap; 11.

2 Serenissimum Dominum nostrum papam in ijs qua sunt fidei opinantur posse errare Tho a Iesu de conuer. omnium Gentium lib; 7, par, 1, cap. 5, pa. 360.

3 Eucharistia sacramentum omnibus sub utraque specie conferunt, idem loco citat. pa. 361.

4 Idque in fermentato. Idem ibidem.

5 Infirmis autem neque oleum sanctum administratur &c. idem ibidem.

6 Purgatorium nec pro defunctis preces admittunt: idem lib; 7, pa. 1, cap; 23.

7 Tecla Abissin: apud Thevet lib; 7, p; 1, cap; 13, pa; 383, Corpus dominicum et calicem nunquam eleuant in missis.

8 Se nos latinos habere excommunicatos et hereticos proinde Latinorum praxim ac conversationem ad instar Indeorum fugiunt Tho; a Iesu lib. citat: lib. 7, pa. 1, cap, 5, pag, 360. Thom, a Iesu de conuer, omnigent, lib, 7, par, 1, cap, 6. Tercio concessu deo aspirante circumcisionis lex primum fuit abrogata, 363.

Boterus Rel. univ; par; 3, lib; 3, de comun consensu si annullo la legge della circumcissione.

Boter, l.b, citat, lib, 3, de Christ de Egypt pag, in Christo essere due nature,

Tho, a Iesu lib, 7, par, 1, cap, 6 pag, 363, Qui cum idem Deus, idem sit verus homo, et

The Cophti or Egyptian Christians.

1 **T**hey are subiect to the Patriarch of Alexandria. They
2 say the Pope may err in matters concerning faith.

3 They minister the communion in both kinds to all.

4 In unleavened bread.

5 To sicke persons they minister not the Sacrament of extrean unction.

6 They admit not Purgatorie, nor pray for the dead.

7 They elevate not the Sacrament.

8 They repute the Roman Church hereticall, and refuse the Communion and conversation of the Latins, no lesse then the Iewes.

9 They suffer no pictures nor Images to be worshipped.

10 They denie invocation of Saints.

11 For Circumcision used by them; It is reported to be abrogated in the Synod at Caire Anno,

1583. And for the error of Euty-
ches, they wholie renounce it.

They acknowledge Christ to
be true God and man.

divinam habet a patre iam in-
de ab omni eternitate, natu-
rā & humanā sumpsit ex ma-
tre definitis temporum spatijs.

The *Copti* or Christians of *Egypt*, (although
their vulgar be *Arabique*;) yet have their liturgie
in the *Syriac* tongue, which is compoled of
the *Hebrew*, *Chalde*, *Arabique*, and *Greeke* tongues,
but for the Gospell, after it is read in *Syriac*: it
is afterward read, in the *Arabique*, or vulgar
language.

The liturgie which they use is the liturgie of
Severus sometime Patriarch of *Alexandria*, tran-
slated out of *Syriac*, into *latin*, by *Guido Fabritius*,
to be seene in the 6 *Tom*: of *Bibliotheca patrum*.

For the order of Administration of Baptisme, the
Priest beginneth with this prayer;

O Almighty God, make us worthy, that we may
come with purity, and holinesse to thy divine and glo-
rious mysteries of adoption &c.

Afterwards, the Priest readeth part of the 8
chapter of the *Acts*, from the 20 verse to the 39:
ver. beloved, the Angell of the Lord spake to Philip etc.

And of the third Chapter of the Gospell after
St. Iohn from the beginnig, to the 9 verse, There
was a man of the Pharisees, whose name was Ni-
codemus, &c.

And part of the 8 Chapter to the *Hebrewes*;
and after some praers, the Priest signeth, the
party baptized thre times, with the signe of the
Crosse

Crosse: such a one N: is signed, in the name of the Father, Amen, in the name of the Sonne, Amen, and in the name of the holy Ghost, to life everlasting.

Then followeth an *Adiuration* of the Divell and a *Renuntiation* or renouncing of him.

כפר אנה נכטבא

אנה פלן דעמד

אנה ובכלהוק

עברוהו ובכלהוק

et. מלאכיה

Then when the party renounceth the Divell his face is turned toward the west, and he, or his Godfathers say, *If such a one, N: that am baptized, I do renounce the Divell, and his workes, and all his Angells, and all his pride, and all his worldly error: and everyone that doth consent to him.*

שלם אנה לך

משיחא אלהא

אנה פלן דעמד

אנה ולכלה

et. יולפנא

Then he turneth him to the East, and saith, *If such a one, N: who am baptised, do consent to thee Christ my God, and to all the doctrine that is revealed of thee from heaven, by the Prophets, and Apostles, and holy Fathers, I also confesse and beleieve and am baptized in thee, and in thy Father, and in thy holy spirit now &c.*

מהימנין בחד

אלהא אלהא אחר

et. כל עבודא

Then the Priest saith the the Nicen Creed. *I beleieve in one God, the Father Almighty &c.* And after many prayers and Crossings, he putteth the partie baptized into the water, saying.

עמד פלן בשמא

ראבא אמין ורב

רא אמין ודרוהא

קרישא להיא

דרעלם ערמין

Such a one, N: is baptized in the name of the Father, Amen: And of the Sonne, Amen, and of the holy Ghost to everlasting life. And so endeth with prayers.

For the administration of the Eucharist.

The Priest beginneth with *Glory be to the Father*

ther

agree with us.

159

ther, to the Sonne, and to the holy Ghost:

After some prayers:

Let us be made worthy sacrificers of praise, that we may performe our Priesthood to thee O Lord: every thought, word, & worke, being a sweet savour (offring to thee peace offrings) that without spot, we may appeare in thy sight all the dayes of our life:

They say in breaking,

Thou art the Lambe of God, that takest away the finnes of the world, so he suffered, God the word in the flesh, he was offered and broken upon the Crosse, and his soule was separated from his body, although his divinitie was not separated, neither from his soule, nor from his body, &c.

Amongst other prayers he saith.

Make us worthy O Lord God, that with contrite hearts, and purged from an evill conscience, we may enter thy high and sublime holy of holiest, and offer to thee O Lord our God, purely and holily, reasonable and spirituall sacrifices, in the faith of thy truth.

After other prayers he endeth.

The Bible was translated into the Arabique tongue, by John Archbishop of Seville, Anno Dom. 717.

The Abassin Christians.

For their Ecclesiasticall Government.

They are subiect to a Patriarch of their Towne, whom they call *Abunna*; whose place

שוכתה לאבא
ולכרת ולרוחא
קדישא

Zaga Zabo 240
Dama Goch.

¹ Non firmiter sentiunt de primatu Romana ecclesia Tho: a Iesu de conuer: lib. 7, pa. 1, cap. 6, pag. 367.

² Assumimus corpus Domini, et id sub utraque specie, confes. Zaga Zabo Episcopi, Abassin. apud Damian a Goes pag. 217 Bote rus part. 3. lib. 3, de Christi- andel. Abass.

Sacramentum integrum, ve- rum corpus, et verum sangui- nem Christi, tam clerici quam laici, in Templo accipiunt. Matthæus Dresserus de statu Ecclesia et Religio. in Ethio- pia apud Neand. pag. 535.

³ Sub utraque specie omnes Eucharistiam sumunt Godign. de Abassinorum rebus lib. 1, cap. 35, pag. 218.

³ Pro Missa, nullum pretium, aut mercedem accipimus. Zaga Zabo pag. 228.

Questum in Missa, nullum plane faciunt. Dresserus apud Nean: pag. 537.

⁴ Sacramentum Eucharistie, non servatur apud nos in Tem- plis, ut fit hic apud Europæos Zaga Zabo pag. 227. apud Da- mian Goes.

place is the seventh Session in ge- nerall Councells, the next place after the Bishop of Seleucia.

² They do not well beleeve of the primacy of the Bishop of Rome.

² The Eucharist in both kinds.

¹ We receive the Lords bodie, and that under both kinds.

As the Priest, so the Laicks re- ceive the whole Sacrament of the true bodie, and true blood of Christ in the Temple.

⁸ All receive the Eucharist under both kinds.

³ They sell no Masses.

We receive no price or reward for Masse.

They make no gaine in the Masse.

⁴ They reserve not the Sacrament nor elevate it.

The Sacrament is not reserved amongst us in our Churches, as it is amongst the Europeans.

5

They use not extreame unction for
a sacrament.

Moreover you must know,
that with us Chrisme or extreame
unction, is not accounted a Sacra-
ment, nor is in use at all As I see
here, the custome is in the Roman
Church.

There is no use of Chrisme or
extreame unction.

6

They allow married Priests.

Marriage is no lesse allowed to
the Clergie then to the Laitie, yet
so, as that the first wife being dead
they are not permitted to marrie
any more, without dispensation
from the Patriarch, if any keepe
a Concubine, he is driven from
his calling.

And both Laitie and Clergie
possesse but one wife.

That the Priests may marrie,
we have received from St. Paul,
who had rather that the Clergie
and Laitie, should marrie then
to burne.

52

1 *Præterea Sciendum apud
nos Chrisma, sive extremam
olei Vnctionem, pro Sacramen-
to non haberi, nec in usu esse
ut video hic ex Romanæ Ec-
clesiæ consuetudine fieri, Zaga
Zabo 226. apud Dam. a Goes
2 Ne nſan darla chrifma nſ
estrema unction. Francif. Al-
vares. fol. 27.*

1 *Coniugium Clericis et Pres-
byteris non minus quā pollicis,
permissum est sic tamen ut mor-
tua uxore prima, ducere aliā
non liceat nisi Patriarcha di-
spensante: concubinam si quis
alut a sacris arceatur. Dresse-
rus apud Neandrium pag. 537.*

2 *Et tam Laici quam Clerici u-
nam tantum possident uxorem
Zaga Zabo, apud Damia: a
Goes. 215.
Et quod presbyteri apud nos
uxores possideant ex Paulo
accepimus: qui mavult cleri-
cum et Laicum, nubere quam
uri. Zaga Zabo, lib. cit. pag.
215.*

8

Zaga Zabo lib, citat, pa, 236.

Ad animarum remissionem Patriarcha dat nullas Indulgentias nullas dies indulgentiarum Patriarcha concedit, Zaga Zabo pag, 213. Indulgentias nullas dat neque concedit pag, 240. apud Dam. a Goes.

Santos quidem amant et venerantur, sed non invocant, Mater Christi Mariæ Virgini honorem magnum tribuunt, sed neque adorant, neque opem ejus implorant.

Dressert, apud Neandrum, pa: 536, Atlas Maior, pag, 352, Ethiopia,

Nam et Epistolam, et Evangelium, et verba consecrationis sine elevatione lingua populo non retinent, Chytreus pa, 28

⁸
They doe acknowledge the first three Councils.

They accept the three first generall Councils, The Nicen, the Constantinopolitan, & the Ephesine.

⁹
Indulgences.

For remission of soules the Patriarch graunts no Indulgences, nor gives any pardons at all.

¹⁰
Invocation of Saints.

As for the Saints, It is true, that they love and reverence them, but they doe not call on them: They doe ascribe great honour to the Virgin Marie the Mother of Christ, but neither doe they wor ship her, nor implore her helpe.

¹¹
They have service in their owne tongue.

For they reteine the Epistles and Gospell, together with the words

words of Consecration, without elevation: these I say they retaine in the vulgar tongue.

12

The conferring of Bishopricks.

The Conferring of Bishopricks, and their Ecclesiasticall benefices, (except the Patriarchship) belongeth to their Emperor.

6

*Patriarcha sive Abunna, Nul-
lum Episcopatum, aut Ecclesia
beneficium in ullos confert id
solum ad Preciosum, Ioannem
spectat, Zaga Zabo 240;*

7

8

The Emperor hath supream authority in all causes as well Ecclesiasticall as Civill: though the Patriarch also exercise a spirituall iurisdiction.

9

Field of the Church li. 3, pa. 73.

13

Concerning Purgatorie

Godignus the Iesuit,) They deny Purgatorie.

14

They doe not expresse the number of their finnes in confession.

*Godignus de rebus Abassinorum, lib. 1 Cap. 28, pa. 172,
ex literis Petri Paes qui praestit
Iesuit. in Ethiopia Purgatorium negant.*

They doe not expresse in their Confessions neither the kinds, nor number of their finnes, but onely generally cry out, *Habessen, Habessen*, I have sinned, I have sinned.

§3.

*Abassinos, neque species, neque
numerum peccatorum in con-
fessione exprimere, sed tantum
generatim dicere, Habessen
Habessen, (hoc est) peccavi,
peccavi, Godign. lib. 1, cap.
35. pag. 216.*

15

Concerning Images.

Mr. Sands his journey lib. 3.
pag. 171.

Idem loco citat.

Nulla pro defunctis oblationes habent, nec sacra faciunt pro vivis Tho. a Iesu de convers. omnium Gentium lib. 7. pa. 1, cap. 8. pag. 370.

*Zaga Zabo apud Damianum a Goes pag. 204 Cre-
dimus in nomen
sancta Trinitatis
patrem, filium, et
Spiritum sanctum.*

They use the *Nicen Creed*.

In their Lent, they fast nothing till the sunne be set, neither old men nor sicke, eat on their fasting time without offence, they begin their Lent ten dayes before ours.

*Idem lib. 1 cap. 24
pag. 133,*

In their Churches, they doe demean themselves

They have pictures in their Churches, but no Carved Images, neither do they bestow any undue reverence on them.

They have no crucifixes, but use the Crosse as a badge of their profession, their Priests carrying crosses in their hands.

Thomas a Iesu.) They have no oblations for the dead, neither do they offer for the living.

The *Ethiopians*, do beleve the holy Trinity, that there are three persons, and one God.

They have goodly Monasteries, and Monks, but onely of the order of *St. Anthony*; their Monkes are not suffred to beg, but live on their labours.

selves most reverently, no man may walk, laugh or talke in their Churches, they suffer not dogs to come into their Churches, or Church-yards, they suffer no man to sit in their Churches, the aged and weake, have onely Crutches to ease them withall.

For their manner of Administration of the Sacrament of *Baptisme*, they are Baptized, in the Church-porch; The Priest, after hee hath said certaine praiers, putteth the parrie to be baptized three times under water, saying, *I doe Baptize thee in the name of the Father, the Sonne, and of the holy Ghost the Comforter.*

They Baptize in the Church-porch

When he renounceth the Divell, the priest turneth the face of the party to be baptized to the West, when the covenant is made with God to the east.

They do beleeve that the Sacrament of *Baptisme*, washeth away originall sin, with which the soule is tainted: as soone as it is infused into the bodie in the Mothers wombe, yea, in the very moment of his first being.

*Godigh. de Abas-
sin: rebm lib: 1,
cap: 35. pag. 212*

Whereas the *Ethiopians* are charged with having many wives, it is a scandall, for no Nation punisheth Adultery more severely then they.

*Godign. lib citat.
cap. 36. pag. 225.*

And whereas they are accused of rebaptizing themselves yeerely: True it is, they do yeerely upon the day of our Lord IESVS CHRIST *Baptisme*, goe into the water and wash themselves, as the *Moscovites* doe and other Christians.

*Scaliger de emen-
datione temporum
lib: 8, pag: 683.*

stians, and this they doe onely in memoriall of our Lords Baptisme.

And this cannot charge them with rebaptization more then the *Spaniards*, who at *Madrid* and other parts of *Spaine*, where is memoriall of *St. Iohns* baptizing, all sorts of people goe into the River together and wash themselves upon the Eve, and day of the feast of *St. Iohn Baptist*.

And that they abstaine from blood, and things strangled: as this was forbidden by the Apostles Canon. *Acts 15.* so it was the Custom of the ancient Christians in the primitive Church read canon 53 of those which are called the Apostles.

Scaliger loc: citat.

And they doe Circumcise their Children, they use it not as a sacrament, but as a nationall custome, and they Circumcise both Males, and Females, (which the *Iewes* did not,) and they are not bound to it by law, nor religion.

*Scaliger de emen:
comp. lib. 8.*

And that they Baptise their Children, not onely with water, but also with fire, it is reported, that it is the custome of the *Ethiopians*, not onely of the Christians, but also of the *Mahometans*, to burne their Children with a hot Iron in their temple veines, to stop distillations from falling into their eyes.

*Godig. lib: citat.
cap. 35. pag. 213.*

Some write that the first *Ethiopian* Emperors that embraced the faith of Christ, invented this burning, that every Christian man might beare about him some outward sign of his Cristianity.

Others

Others write, that *John* the Emperor, who was called the Saint, who lived in those miserable times of the *Arrians*, appointed, that after Baptisme, the *Ethiopians* Children should receive three prickes in the face with an hot Iron, in signe that they professed the faith of the holy Trinitie.

The *Ethiopian* Liturgie
set downe by *Francis Alvarez* in
the Portugall tongue, and after-
wards written in Italian, rela-
ted by *Cassander* in his *Liturgies* Cap. 1, pa. 28.

They make a great Cake, or
a lesse in their Churches, ac-
cording to the multitude of peo-
ple: for all Communicate.

For the grearnesse of it, they
make it halfe a finger, or a whole
finger, or more thicke.

They poure wine into the
Cup, made of Grapes pressed in
great quantitie, as many as doe
Communicate of the bodie, so
many doe communicate of the
blood.

2

He that faith the service, be-

This Alvarez was chaplin to
K. Iohn of Portugall, and was
six yeeres in *Ethiopia*,
Cassander Theologus *Belga*
Imp: *Ferdin: 1* et *Maximil: 2*,
a consilijs

1 In Ecclesijs faciunt libum
magnum aut paruum. promul-
titudine gentis, quia omnes
communicant, et pro multitu-
dine faciunt crassum dimidio
digito, aut integro, aut etiam
crassiorem magno digito, in-
fundunt vinum calici factum
ex uvis pressis magna quanti-
tate, quia quotquot communi-
cant de corpore, totidem etiam
communicant de sanguine.

2 Is qui missam dicturus est,
incipit alia voce, Halleluja
Sacerdos facit benedictionem
cum cruce parua quam tenet
in manu

ginnech

How these Churches

ginneth with a loud voice *Halle-
lu-iah*, the Priest bleisseth with a
little Crosse, which he holdeth in
his hand.

3 *Cantant tam qui foras sunt,
quam qui intus.*

They that are without, and
within sing.

4 *Legitur Epistola cursim, pe-
tita prius benedictione Simili-
ter Evangelium legitur.*

The Epistle is read, (the blessing
being asked) likewise the Gospell.

5 *Sacerdos maiore digito facit
in libo, quinque signa tanquam
stigmata.*

The Priest with his greatest
finger maketh five signes or pricks
upon the Cake.

6 *Consecrat in sua lingua ijs-
dem verbis quibus et nos et
non elevat.*

He doth consecrate in the vul-
gar tongue in the same words
that we doe: and doth not ele-
vate it.

7 *Id ipsum quoque facit cum
calice et non elevat.*

The same he doth with the
Cup, but not elevate it.

8 *Sacramentum panis in mani-
bus accipiens partitur per me-
dium.*

Taking the sacrament of the
bread

bread in his hands, he divideth it
in the midle.

9

Of the uppermost he taketh a
little for himselfe.

10

The dish with the Sacrament,
he delivereth to him that readeth
the Gospell.

11

The Cup with the Sacrament,
he delivereth to him that readeth
the Epistle.

12

Then he giveth to the Priests
that stand at the Altar.

13 The Deacon taking the Sacrament out
of the dish, and holding it in his right hand
doth distribute it in parts.

14 In the meane season, the Subdeacon deli-
vereth the blood in a golden, silver, or wood-
den spoone, to them that have received the sa-
crament of the body.

15 In the same manner, the communion is
given to them that stand aside of either curteine

16 Last of all to the lay people, both men
and women.

T 2

9 Ex summitate partis paulu-
lum detrahbat, quam paricu-
lam pro se accipit.

10 Lancam cum sacramento
porrigit ei qui evangelium legit.

11 Calicem cum sacramen-
to porrigit ei qui legit Epistolam.

12 Qui continuo dant commu-
nionem sacerdotibus, qui a-
stant altari.

13 Diaconus sacramentum ex
lance sumens, manuque dextra
tenens, minutim distribuit.

14 Interea Subdiaconus pauxil-
lum de sanguine cocleari aureo
argenteo vel ligneo sumptum

porrigit illis, qui
sumpserunt sacra-
mentum corporis.

15 Eodem modo
datur communicatio
illis, qui stant an-
te primam corti-
nam, et alijs qui
stant juxta alteram
cortinam.

16 Postea secula-
ribus qui stant
juxta portam prin-
cipalem, tam viris
quam mulieribus.

17

17 *Dum datur
communio, aut a-
liud quippiam of-
ficij sit, omnes stant
erecti.*

18 *Ad communio-
nem omnes veni-
unt sublati com-
plicatisque mani-
bus.*

17 Whilst the communion is administering, or any other service is doing in the Church, all the people stand upright.

18 To the Communion all come, lifting up their hands and folding them together.

In these Liturgies before named, although some of them seeme to be corrupted and expurged, as they plainly confesse the expurging of the *Indian* Liturgie, yet the Eucharist is administered in both kinds.

There is no private Masse.

There is mention made of a spirituall sacrifice, I finde not Transubstantiation in them.

There is no elevation of the Sacrament.

Married Priests administer.

And Mans merit is renounced in them as before &c.

And the like will also appeare in the other old ancient Liturgies, attributed to *St. Peter*, *St. Matthew*, *St. Ambrose*, *St. Andrew*, *St. Dennis*, *St. Clement*. &c. And for the Masse now used in the Roman Church, fathered upon *St. Gregorie* although it hath beene purged, and purged againe, yet therein still appeareth some footing of truth and Antiquitie.

As the bread and wine are called *Dona*, and *Munera*, and after Consecration, they are called Creatures, *per quem hæc omnia Domine semper bona Creas*, command thy Angells to carry up these to thy high Altar in heaven, whereas the

Priest

Priest would have us beleeve, that after he hath gone over them, that they are no more Creturs, but the Creator that made all things.

One thing more I note by the way, that there is a Liturgie attributed to Saint *Peter*, set downe in *Bibliotheca veterum Patrum*, used in some part of *Calabria*. Now who can beleeve, that the Church of Rome holding so much of Saint *Peter*, that under his name, she exalteth her selfe over the whole world, would offer Saint *Peter* so much wrong, as to drive his Liturgie out of Rome, and suffer a few Priests to use it, inhabiting the Mountaines of *Basilica* in *Calabria*.

Also whereas the Romish writers: call all these Liturgies Masses, as the Masse of Saint *Basil*, the Masse of Saint *Chrysostome*, the Armenian Masse, the *Ethiopian* Masse, there is a difference; between the Romish Masse and their Liturgies, for the church of *Rome* in their Masse, intendeth cheifely a Sacrifice, but these Churches a communion; The *Ethiopians* call the Communion *Codash* and the bread *Corban*.

The *Greekes* call it the Liturgie, as the Liturgie of Saint *Basil*, the Liturgie of Saint *Chrysostome*.

As these Liturgies before named, agree with us in many things, so also there are some things in them, which I doe not justifie as before, and in viewing them, and comparing

*Ecclesiast: hist: 3.
Volum fol: 172.
Printed, 1631*

them with our service booke, I have great cause to magnifie Gods great goodnesse, and mercie to us, and this section, I will conclude with the words of the Reverend and holie Martir, Doctor *Rowland Tailor* unto Bishop Gardiner, and others. There was faith he, set forth by the most innocent King *Edward* for whom God be praised everlastingly, the whole Church service, with the best advice of the learned men of the Realme, and authorised by the whole Parliament and received, and published gladly by the whole Realme, which booke was never reformed but once, (said my author in his time) and yet by that one reformation it was so fully perfected; according to the rules of our Christian Religion in every behalfe, that no Christian Conscience, can be offended with any thing therein contained.

III.

I finde that these Churches are not
Hereticall but Orthodox for the maine.

Whereas these Churches are charged by some to be hereticall, you shall finde divers good Authors to have written to the contrary.

As first for the *Greeke Church*, *Azorius* thinketh it not to be hereticall, and sheweth a reason therefore, because in those articles wherein they are thought to erre, they differ verbally onely, and not really from those that are undoubted.

Azorius Instit: moral: lib: 8 cap: 20 quest 10

doubtedly beleevvers, and giveth instance in the question touching the proceeding of the holy Ghost, wherein he thinketh they differ in the forme of words onely. And the like saith Peter Lombard. *The Grecians affirme that the holy Ghost proceedeth from the Father onely, and not from the Sonne, yet they doe acknowledge the Holy Ghost, to be the Spirit of the Sonne as well as of the Father, because the Apostle saith, that he is the Spirit of the Sonne, and in the Gospell, He is called the Spirit of Truth, and now seeing it is no other thing to be the spirit of the Father, and the Sonne, then to be from the Father and the Sonne, they seeme to agree with us in iudgement, though they differ in words, as also Thomas a Iesu writeth. Cardinall Tolet affirmeth, the understanding Greeke say- ing, that the holie Ghost proceedeth by the Sonne: signifieth thereby, nothing but that which we our selves professe. But for full satisfaction in this point, reade the Conference, betweene the most Reverend father in God the Lord Archbishop of Canterburie his grace, my honorable Patron, and Fisher the Iesuit, bound with the Lord Bishop of Elies booke against Fisher.*

Secondly, in questions touching the Pope his power, Priviledges and authoritie, the said *Azorius* affirmeth, that the Greekes have no other opinion then *Gerson*, and the learned men of *Paris* held, who were yet never accounted Here.

Lomb: lib. 1. div.

10.

Gal: 4.

Iohn: 16.

*Gracius intelligens
dicit spiritum
sanctum procedere
per filium, quod
non aliud signifi-
cat quam quod
nos dicimus In
Ioan: cap: 15, a
not: 25*

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Heretiques, (nor Schismatices either,) for they yeild a Primacie to the Pope, if he be Orthodox, but no Supremacie. They acknowledge him as Patriarch over his owne Iurisdiction, but they deny as the *French* do, that his power is Supream, or his iudgment is infallable, and affirme, that he is subiect to a Councell. All which things were defined, in the Councell of *Constance* and *Basil*, and the contrary positions condemned as Hereticall. Neither wants there at this day, many worthy divines, living in the Communion of the Roman Church, who strongly adhere to the Councils before named, as the whole kingdome & State of *France* admitted these, and reiect the Councils of *Florence* and *Trent*, who would no lesse, with drawe themselves, from the Communion of the *Roman Church*, if they were pressed to acknowledge, the Popes power and authoritie is Supream, that he cannot erre, and that he may depose Kings, and dispose of their Kingdomes, as the *Iesuits*, and other flatterers affirme, and defend, wherefore the *Greekes* are no Hereticks, as *Azorius* resolveth. So that the *Romanists*, have done the *Greekes* infinite wrong, in condemning to hell, so many millions of Christian soules, redeemed with the precious blood of his deereſt Sonne, for this point onely. *Andreas Fricius* also saith, that there are some who thinke that the *Russians*, *Armenians*

*Andr. Fric: de
Ecclesia lib; 4,
cap: 2:*

menians, and other Christians of the East part, pertaine not to Christs Church, but seeing they use the same Sacraments which we doe, seeing they professe to fight under the banner of Christ crucified, and reioyce in their sufferings for his sake, far be it from us, ever to thinke, that they should be cast out and reiected, from being fellow Citizens with the Saints, who have endured the heate of the day so many ages in the vineyard of the Lord. Nay rather I thinke, that there can be no perfection, nor union of the holy Church without them. Many of these Christians live under the *Turke*, and *Pagans*, and suffer very much for Iesus Christs sake which they might quit themselves of, if they would renounce their religion, & also might enjoy many immunities, and priviledges, which they are for their religion onely deprived of as before.

The lamentable Calamities of these afflicted and distressed Churches, should cause all true barked Christians, in true sence and compassion of their miseries, to make their prayers, and humble petitions to Almighty God, to cast downe his pitifull eyes upon them: And farre be it from us to beleewe that all these Christians are excluded heaven, and plunged into hell for not submitting themselves onely to the Bishop of Rome.

Also, although the greatest part of Christi-

*Onupbr: in vit:
Iulij. 3. Hi Ne-
storiani, nomen po-
tius Nestorij he-
retici, quam erro-
res retinuisse mi-
hi videntur: nam
nihil plane quod
ad illam sectam re-
feras comperio.*

*Narratio Cardi-
nalis Amulei ad
consilium Triden-
tinum a Papa Pio
quarto &c.*

*extat hac narra-
tio in libro qui
inscribitur Acta
concilij Tridenti
pag. 199.*

*Thom: a Iesu con-
vers: lib. 7. part.
1. cap. 3. 3. et 4.*

*Genebrard Cron.
ad Annum, 1153.*

ans in *Affyria*, *Persia*, *Tartaria*, and other Ea-
sterne Provinces are called by the odious and
hatefull name of *Nestorians*, yet they hold no-
thing favouring of the *Nestorian* heresie as *O-*
nuphrius writeth, and the same appeareth also
by the confession of *Elias* Patriarch of *Misal*
sent to Rome which was found Orthodox, and
right, as *Leonardus* Bishop of *Sidon* reporteth.

For the Christians of *Affyria*, there is a nar-
ration commended by Pope *Pius* the fourth
to the Councell of *Trent* concerning *Ab-*
disu Patriarch of the *Affyrians*, and the
Churches under him, in which among other
things is set downe, that their faith was
found, and firme, of worship pure, and so
had continued as they had received it in the
beginning from Saint *Thomas* the Apostle, and
manie of them oftentimes had suffered martir-
dome by the malice of Infidels for the profes-
sion of Christ, againe he saith, this nation
was so remote that their Church was scarce
knowne at Rome &c.

Also the *Armenians* are iudged by manie to be
Eutichean heretickes, for that they received not
the Councell of *Calcedon*, which they refused
to subscribe unto, upon a false suggestion and
apprehension that in that Councell the heresie
of *Nestorius* condemned, in the Councell of
Ephesus was againe revived, of this imputation
Genebrard also cleareth them.

The Christians of Egypt, and Ethiopia, with the Iacobites of Syria, are thought also to be infected, with the heresie of Eutyches, whom they curse for an hereticke, as Leonardus Bishop of Sidon reporteth, for the confounding the two Natures of God and Man in Christ, but yet affirmed, that the two natures, are so united, that there is one personated nature, arising of the two natures not personated: without mixtion, or confusion.

Afferunt duas in Christo naturas, esse unitas, unamque factam naturam personatam de duabus naturis non personatis sine mixtione tamen et confusione: apud Tho. a Iesu lib. citat. cap. 14.

Likewise, Mr. Brerwood writeth, That the Christians of the East have disclaimed, and abandoned, those Hereticall phantasies, touching our Saviour, wherein by their misleaders they have been anciently plunged; doth manifestly appeare, first of the Iacobites, Secondly, of the Nestorians, by their severall Confessions, Translated out of the Syrian tongue, by Masius, extant in Bibliotheca Veterum Patrum. Thirdly, of the Armenians by their owne Confession translated by Pretorius. Fourthly, of the Cophti, by their owne confession of faith, mentioned by Baronius, and also by Thoma Iesu, and of the Abassines, by the Relation of Zaga Zabo.

Brerw. Enquir. pag. 183.

Moreover the Romanists scandall these Churches, with false imputations, as Guido the Carmelite and Prateolus, impute unto the Grecians sundry errors, which Lucinianus of Cypus, a Bishop and a learned Dominican, and a worthy man, as Possavin accounteth him, sheweth to be falsly ascribed unto them.

Poss. vin. Biblio. lib. 6. cap. 1.

1. As first, simple fornication to be no sinne.
 2. That they condemne second Marriages, which he sheweth to be untrue.

3. That they thinke, that the contract of marriage may be broken, and the band dissolved, at the pleasure of the parties, whereas contrary he affirmeth, they allow no divorce, to permit a second marriage while both parties live.

4 They are said to affirme, that the Sacrament consecrated on Maunday Thursday, is of more force, vertue, and efficacy, then consecrated any other day, wherin he sheweth that they are wronged, as in the other imputations.

5 They are charged to teach, that it is no sin to lend upon usury, and that it is not necessary to make restitution of things, uniuersally taken away.

6 They are said to thinke, that if a Priests wife die, he ceaseth to be a Priest any longer, which is as meere a slander as the rest were.

So that it is true that *Thomas a Iesu* saith, that one of the principall things, that maketh the *Gracians* so averse from the *Latins*, is, that they are wronged by them, by untrue reports, and uniuersal imputations.

And as they use them, so also us, and the reformed Churches, and many others whom they scandal, and accuse of diuers heresies, and errors which we and they abhorre, and detest.

This

This point, I will conclude with Doctor *Fields* observations.

First, that by the mercifull goodnesse of God, *Doctor Field, of the Church. lib. 3. cap. 1.* all these different sorts of Christians, though distracted and dissevered, by reason of delivering certaine points of faith, mistaking one another, or variety in opinion, touching things not Fundamentall, yet agree in one substance of faith, and are so farre forth orthodox, that they retain a saving profession of all divine verities, absolutely necessary to salvation, and are all members of the true Catholicke Church of Christ.

The second, that in the principall controversies touching matters of Religion, betweene the Papists, and those of the reformed Churches, they give testimonie of the truth, of that which we professe. As Doctor *Field* also hath collected. 1. They all denie and impugne that supream universalitie of Ecclesiasticall Iurisdiction which the Bishop of Rome claimeth 2. They thinke him subiect to error as other Bishops are. 3. They deny that he hath any power to dispose of principalities and kingdomes of the world, or to depose Kings. 4. they acknowledge all our righteousness to be imperfect, and that it is not safe to trust thereunto, but to the meere mercy and goodnesse of God. 5. They admit not of the merit of Congruence, condignitie, nor works of Supererogation. 6. They teach not the doctrine of satisfactions, as

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the Romanists doe. 7. They beleeve not Purgatorie, and pray not to deliver men out of temporall punishments after this life. 8. They reiect the *Romish* doctrine, touching Indulgences and pardons. 9. They beleeve not that there are seaven Sacraments. 10. They omit many ceremonies which the Roman Church useth in Baptisme, as spittle, &c. 11. They have no private Masses. 12. They minister the Communion in both kindes to all communicants. 13. They beleeve not transubstantiation, nor the now reall sacrificing of Christ. 14. They have their divine service most of them in their owne tongue. 15. Their Priests are married, and although they permit them not to marrie a second wife, without dispensation, yet if any do, they do not avoid or dissolue the marriage. 16. They make no image of God. 17. They have no Massy Images, but pictures onely. 18. They thinke that properly, God onely is to be invocated, and howsoever they have a kinde of invocation of Saints, yet they thinke that God onelie heareth them, and not the Saints.

To conclude this section, these Churches not ruinating anie fundamentall Article of saving truth set downe in our ancient Creeds, and being united unto the true Catholicke head Christ Iesus our Lord by a living faith, may be esteemed as true members of the Catholicke Church, and to be in the state of Salvation

variation notwithstanding that they may have some tollerable errors and superstitions.

And thus much of the Vnitie of these Churches with us.

IIII.

The Vnitie of the Reformed Churches appeareth by their severall Confessions.

OF *Auspurge*, which was first presented in the Germane tongue, at the Citie of *Auspurge*, in the year 1530. to *Charles* the fifth, being Emperor, by certaine most renouned Princes of Germany, and other States of the sacred Empire whom they call *Protestants*.

Set downe in a booke called the Harmony of confessions of the faith of the Christian and reformed Churches. Printed Cambridge. 1586.

Of *Straugsborough*, *Constance*, *Memminga*, *Lin-dau*, presented to the said Emperour.

Of *Basil*, called also the Confession of *Millaine*

Of the *Helvetian* Churches.

Of the *Saxon*, and *Meissen* Churches.

Of *Wirtemberge*, presented by the Ambassadors of *Chrystopher Duke* of *Wirtemberge*, and *Tecca Earle* of *Mountbelgard*, presented to the Councell of *Trent*, the 24 of the Month of *Ianuary*, Anno 1552.

Of the *French* Confession, which was in the year 1549. presented to *Francis* the second King of *France*.

Of

Of the latter Confession of the *Helvetian* Church, which was written by the Pastors of *Zurich*, in the yeare 1566.

of *Belgia*, which was published in French, in the name of all the Churches of *Belgia*, in the yeare 1566, and in the yeare, 1579. In a publique Synode, held at *Belgia*: it was repeated, confirmed, and turned into the *Belgian* tongue.

Of *Bohemia*, published in divers places, was also approved by common testimonie, of the Vniversitie of *Wirtemberg*, published in the yeere, 1532.

Of *Scotland*, subscribed by King *James* of famous memorie, and the States thereof, to the glorie of God, and good example of all men. At *Edenborough*, the 28 day of *Ianuary* 1581, and in the 14 yeere of his *Maesties* Raigne.

Although some private men led more by passion, and their owne selfe pleasing conceipt, then by the sacred rules of pietie and truth, have laboured to sow the tares of dissention, in the vineyard of the Lord, and have made Crooked some branches, cleaving unto them, as *Anabaptists*, *Brownists*, and others, yet the generall societies, of these Orthodox Churches, in the publique confessions of their faith, do so agree, that there is a most sacred harmony betweene them, in the more substantiall points of Christian Religion necessary to salvation, as touch-

ing

ing the Holy Scripture, the Sacred Trinitie, the person of the Sonne of God, God and man, the providence of God, Sinne, Freewill, the Law, the Gospell, Iustification by Christ, faith in his name, Regeneration, the Catholicke Church and supreme head thereof, Christ, the Sacraments, their number, and use, the estate of Soules after death, the Resurrection, and life eternall: They differ rather in Phrases and formes of speech, concerning Christs presence in his holy Supper, and other things, then in substance of doctrine, and also in Ceremonies.

Doctor Potters
want of charitie,
pag. 93.
Dott: Field of the
Church pag. 819.
preface to Mr.
Brewwoods enqui-

And to manifest, this their unitie. The first Act in the *Polonian Synods*, of which they have had diverslatly, as before, in which assembly are *Protestants* embracing the *Bobemian Augustine*, and *Helvetique* confessions, the first Act is a religious confession, of their unfeined consent in the substantiall points of Christian faith, necessarie to salvation, and also that all disputation should be cut of concerning the manner of Christs presence. All of them beleiving the presence it selfe, & that the Eucharisticall elements are not naked and emptie signes, but do truelie exhibite to the faithfull receiver, that which they signifie and represent: And for as much as they all accord in the substantiall veritie of Christian doctrine, they professe themselves to be content, to tollerate diversitie of ceremonies, according to the divers practise of their particular Churches.

V.

Of the differences and want of unitie
in the Roman Church.

WHereas our Adversaries boast much of unitie, and thinke it to be the glorie of their Church, as *Coster* writeth, that the *Catholikes* in the world are under one Pope, whom they all obey, and constantly retaine one faith, they speake one thing, they thinke one thing, and beleeve one and the same in all things, so that they disagree not in the least point of Religion. Yet for all this, their want of unitie will appeare, not onelie in the want of concord and love one to another, but also in their difference in opinions amongst themselves, and moreover, they in their new doctrines, differ from all the true Catholicke Churches of the world, yea, even from holie Scriptures it selfe.

Schismes.

In Chronolog:

Their want of concord and unitie, may appeare in their severall schismes, of which there have beene 26, as *Cardinall Bellarmin* reporteth, in which, there have beene 2 or 3 Popes at a time, of whom the strongest in Battaille wore the triple crowne: what want of concord was in the Church of Rome, in thosetimes you may guesse, by the Cruell and bloodie battailes, fought onelie betweene Pope *Urban* the sixt, and Pope *Clement*, in which manie a 1000 of *Christians* were slaine, the *French* and others, held with *Clement*, and our Nation and others, with Pope *Urban* this

this schisme continued above 40 yeere one residing in *Rome*, and the other in *Avignon*.

This *Urban* after that he had tormented 5 of his Cardinalls, he cut off their heads, and cast them into the River *Tyber*. Platin: in vita Urban.

Also their want of concord, and unitie, may be seene in the cruell and hatefull warre betweene the Popes and the Emperors, called *Bellum Pontificium*, Bellum Pontificium. wherein the Popes not onelie thundred out their excommunications against the Emperors, but also absolved their subiects from their oathes, made unto them: stirring them up against their Princes, yea sometime their owne Children, against their naturall Parents, as *Henry* and *Conrade* against their naturall Father, *Henry* the 4 who was taken against oath given, as he was going to a Diet, and imprisoned, where he miserablie ended his dayes. And after his death, by the Popes command, he was ungraved and kept above ground 5 yeares.

Their want of concord and Vnitie, may appeare, by the crueltie of one Pope to another, as about the yeare 900, Pope *Stephen* the 6, abrogated all the decrees of his predecessor Pope *Formosus*, and not contented with that, tooke his dead bodie out of his grave, and cut of two of his fingers. After him succeeded Pope *Romanus*, who abrogated the decrees of *Stephanus*, Pope *Theodore* the 2, and Pope *Iohn* the 10, who all confirmed Pope *Formosus* doings. But after them succeeded Pope *Sergius*, who not onelie disanulled the former Popes Acts, but also againe, Crueltie of one Pope to another.
Platin: in vita horum Pontificum.

tooke up the bodie of the said Pope *Formosus*, and cut of his head, and cast his bodie into the River *Tyber*.

Differences betweene the Dominicans &c.

Their want of Vnitie also may appeare by the bitter contentions betweene the *Franciscans* and *Dominicans*, about the Virgin *Mary*, whether she was conceived in sinne or no. As also by the quarrells betweene the *Dominicans*, and *Iesuits*, about grace and freewill.

*Different opinions
Bish. Halls peace
of Rome.*

Their want of unitie may appeare, in their different opinions: *Doct: Hall* now Lord Bishop of *Exeter* in his booke called the peace of *Rome*, setteth downe 300 contradictions, or differences of opinions, maintained in the Popish Church, set downe by Cardinall *Bellarmino* himselfe. And also 60 differences of opinion among their doctors, in the point of confession onelie set downe by *Navarr*.

*Doct: Willers
pillar of Papistris.*

Doct: Willer also setteth downe the like, with one hundred contradictions in their canons, which are the verie sinewes and marrow of Popery.

Differences Nationall.

And their differences are not onely among private men, but Nationall, as the *French*, and *Venetians* differ from other Popish Nations in opinion.

*Anno 1268. ex
Arrestis Senatus
Parisiensis.*

*French decree
1611.*

For the *French*, besides their pragmaticall sanction, *Lewis* the ninth, surnamed *Sanctus*, had by a publique instrument (called *Pragmatica sanctio*) forbidden all the exactions of the Popes court within his Realme by a publique decree, An. 1611 they expelled the *Iesuits* except they approved these 4 Articles.

- 1 That the Pope hath no power to depose Kings.
- 2 That the Councell is above the Pope.
- 3 That the Clergy ought to be subiect to the civill Magistrat

4 That confession, ought to be revealed, if it touch the Kings person.

Cardinall Bellarmines booke, of the Popes power intemporalls, was condemned in the Parliament of Paris, Anno 1610, and with Marianus booke, de Rege et Regis institutione, cast into the fire, by the hands of the hangman.

You may see also, the arrest of the Parliament of Paris, against Cardinal Bellarmines booke, in a booke intituled, the workes, and decrees, and censures of the Theologicke faculty, of the Court of Paris, and of other divines and Lawyers, in which the cheife head of the Iesuits faith is overthrowne, to wit, of the Popes power, over Kings, and Princes, and their subjects, and Principalities, and of the lawfull power of secular Magistrates, over persons Ecclesiasticall.

Amongst others, there is a treatise in that booke, called *Ius Regum*, written by Mr. I. Bedæus advocate of the Parliament of Paris, against Cardinall Bellarmine, and other Iesuits; who doe extoll the Pope, (as he saith) not onely above all that is called of God, in spiritualities, but also in Temporalities.

Moreover, the Kingdome of France doth acknowledge the Councell of *Constance*, assembled by *Sigismund* the Emperour, with a concurrent consent of other Christian Princes, decreeing a generall Synode, to be superior to the Pope, to be a true Councell, and so likewise the Councell of *Basil*. And affirmeth, that the assembly of *Trent*, to be no lawfull Councell, and the Canons thereof to be

esteemed the Popes decrees, they being made by the Popes Creatures &c.

And for the *Venetian* difference, reade the full satisfactorie answer, to the late and unadvised Bull, thundred by Pope *Paul* the fift, against the renowned state of *Venice*, by father *Paul* a Frier of the order of *Servie*.

Betweene Pope & Pope.

Greg: imagines adorare omnibus modis devota: lib. 9, ep. 2. Zeged. specul pont pag. 36.

Bellum papale:

Moreover, their want of unitie, will appeare in the manifold differences betweene pope and pope, Councell and Councell, contradicting one another. For the popes, *Gregory* the 1. forbad Image worship. *Pius* the 4. commands it by his bull, *Gelasius* & *Hillary* taught against *Transubstantiation*, *Innocent* the 3. and *Pius* the 4. stood for it. Reade doctor *Iames* his *Bellum papale*, of the difference betweene pope *Sixtus* the 5. and *Clement* the 8, the one commanding one Bible onely to be used, the other another, and no other under their curses. By which the *Roman* Catholickes are involved, into a miserable necessity, either to use no bible at all, or to under goe the Curse of pope *Clement*, if they use *Sixtus* bible, or of *Sixtus*, if they used *Clements*.

In which treatise the author before named, setteth downe the manifold additions, and contradictions, betweene the two popes in their bibles, in which one of them must needs erre.

The like difference, appeareth in their Councells, whereof some forbid Image worship, as the councell of *Francford* others command it, as the Councell of *Trent*. The Councells of *Constance* and *Basil* decreed that

Councells.

Canons.

that the Councell is above the Pope. The Councell *Constant Council.*
of *Florence* decreed the Pope to be the head of the *sess. 1. Basil: sess: 33*
Church, and father, and doctor of all Christians.

Moreover, their want of unitie will appeare in
that the Popes of *Rome*, as *Lawgivers*, set them downe
in *St. Peters* Chaire as they pretend, and made lawes
and constitutions, contrary to Gods commande-
ments, and Christs institutions.

As *Clement* the 5 gathered a Councell at *Vienna*,
1311, in which it was ordeined, that the Emperor
should give his oath of Allegiance to the Pope,
contrary to the written word of God. Let every *Roman: 13. 1.*
soule be subiect to higher powers: And to the King as *1 Pet: 2, 13.*
supreme.

Also in the Councell at *Constance*, Anno 1414,
the pope and his prelates, altered the Testamentall
legacy of Christ himselfe, in taking from the Laitie,
the use of the Cup in the Sacrament, the holy Sym-
boll of Christs bloud; which caused many true hear-
ted Christians to tremble, for that their Prelates,
durst set their mouthes against heaven, and cor-
rect the ordinance of Christ himselfe, and in that
rude manner, that although Christ did institute in
both kindes, and the primitive Church continued it to
the faithfull in both kindes, yet notwithstanding they
commanded no Priest, to communicate to the people
in both kindes, under the paine of excommunication.

And last of all, *Paul* the third, summoned a Coun-
cell at *Mantua*, then at *Vincenia*, and then at *Trent*,
where at last with much adoe it began: *Cardinall*

Poole

In the Catalogue of the Councell of Trent printed at Salamanca onely of England Tho: Goldwel Assaph: n sis Episcopus sub- scrib. he fled the first of Q: Eliza- beth.
Flaccus Illyricus in protestatione ad ver(us concilium Tridentinum).
Bp. Iuell defence pag. 625.
Bellarmin de effect. Sacrament. lib. 2 cap. 25.

Poole (at that time a condemned Traytor of En- gland) being one of the three presidents as the Popes Legates, and vicars there: After it was translated to Bolonia, and then posted backe againe to Trent, where under Iulius the third, a certaine number of holy Fa- thers (such as they were) assembled, being the Popes Creatures, of which holie fathers, some were titular, as Richard Pates Bishop of Worcester, and blind St. Ro- bert Bishop of Armagh; and also two of them were taken in Adulterie, as *Illyricus* reporteth, the one stro- ken with a darr, the other taken in a trap by the hus- band, & hanged by the neck out of a window; these helped to make the new articles of Faith before men- tioned, and upon this Councell, the now Roman Church dependeth: Against this assembly, Francis the French King protested, and helde it but for a pri- vate Conventicle, and divers other Christian Na- tions, have disavowed the same: Many of the Ca- nons therein decreed, and established for Articles of faith, are repugnant to the holie Scriptures, as for example, they decreed that Images may be made to be worshipped contrary to *Deut. 27. 15.* and to the very second Commandement it selfe.

That prayers may be made to the Virgin Mary, and to the Saints departed, contrary to *Math: 6. 9* & contrary to the practise of the Patriarches, Prophets, and Apostles, and holie men in Scripture.

That the Sacrament of the Lords Supper, is to be ministred, and received in one kinde, contrary to Christs institution *Mat. 26. 27. 1 Cor. 10. 16.*

they

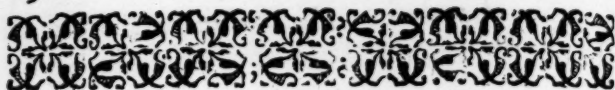
They that desire to see more particulars of the popish doctrines, contrary to holy Scriptures, let them read Mr. Barnard's booke called *Looke beyond Luther*.

And moreover, their opinions are different according to times, & places, as *Azorius* the Iesuit saith it falls out that that which was the Common opinion a few yeares since, is not the opinion now, and that which is the common opinion of Papists in one place is not the opinion in another.

As for example, it is the common opinion in *Spain* and *Italy* that *Latria*, or divine honor is due to the Crosse: which in *France* and *Germany* is not so but some interior kinde of worship is due thereunto. And *Navare* the Iesuit saith, that at *Rome* no man may say that the Councell is above the Pope, nor at *Paris*, that the pope is above the Councell, and thus much of their want of unitie, and difference, between the Romanists. Thus you may see as they differ from all Christian Churches in the world so they have greivous ruptures and divisions among themselves.

Bernard pag: 18,
19, 20,
Doct: Feild of the
Church lib. 5, pag
114.

Frequenter acci-
dit ut qua opinio
paucis ab hinc an-
nis usu non erat,
modo communi
consensione recipi-
atur in Gallia et
Germania nonnulli
scriptores tradide-
runt Crucem non
esse colendam hono-
re, et veneratione
Latria sed alio in-
feriore cultu ac in
Hispania commu-
ni consensione docu-
tur Crucis cultum
et honorem Latria
deferendum Azor-
r. mor. 1. 1. 1. 1. 1. 1.
1, lib. 2 cap. 13.



VI.

The Agreement of the ancient *Roman* Churches, East and Sonth Churches, with us in these points following; and especially of *Gregorie* Bishop of *Rome*, who is pretended to bee the founder of the *Roman Religion* amongst us, about the yeere 600. (which Tenets are condemned by the now *Roman Church*) which plainly sheweth the Novelty of the Doctrine of the now *Romish Church*, and the antiquitie of ours.

I. The Popes Supremacie.

The old *Roman Church*.

Ego autem fidenter dico, quia

quisquis se universalem sacerdotem

vocat, vel vocari desiderat, in elatione sua Antichristum praecurrat. lib. 6. E.

Nullus unquam predecessorum meorum hoc tam profano vocabulo uti consensit. lib. 4.

Epist. 36.

Distinct. 99. Vni-

versalis autē nec etiam Romanus

Pontifex appellatur.

The *Easterne Church*.

Distinct. 40. C.

multi ex Chrysof.

Gregory) I say confidently, whosoever calleth himselfe, or desires to bee called the universall Bishop, is in the pride of his heart, the forerunner of *Antechrist*.

None of my Predecessors, Bishops of *Rome*, ever consented to use this so profane a name.

Pope Pelagius) *Gregories* Predecessor decreed that no Bishop, no not the Bishop of *Rome* himselfe, ought to be called universall Bishop.

Saint Chrysostom, Patriarch of *Constantinople*) He that seeketh primacy in earth, in heaven hee shall finde confusion: and hee that doth

The Agreement of Gregory, &c.

doth but once intreate of primacie, is not worthy to bee numbred amongst the servants of Christ.

Our Citie of *Antioch* is most dearest to Christ above all others, and like as *Peter* did first preach among the Apostles, so among Cities, this had first of all the name of Christians, as a certaine wonderfull Crowne.

1. 3 Quicumque desideraveris Primatum in terra, inveniet confusio- nem in caelo, nec inter servos Christi computabitur, qui de primatu tractaverit.

Chrysos hom: 3 ad Popul Antiochen,

Καὶ γὰρ τῷ Χρισ-
τῷ πορευόμενος

πασῶν ἡ πόλις ἡμετέρα. Καὶ κατὰ περὶ ὁ πέντεος ἐν τοῖς ἀποστόλοις ὡρώτος ἐκή-
ρυξε τὸν Χριστὸν, οὕτως ἐν ταῖς πόλεσι (κατὰ περὶ ἐρην εἰπὼν) αὐτὴ ὡρώτη ὡπερ
ἐφαινοῖ τινα θαυμαστὸν τῇ πᾶσι Χριστιανῶν ἀνεδήσατο ὡροσηγρίαν, *Fol. 474.*

Savil.

Saint Augustine Bishop of Hippo in Africk,)

The South Church.

On these words: *Thou art Peter and on this rock which thou hast confessed, I will build my Church: I will build thee upon me, and not me upon thee.*

*Saint. August. de Verb. Domini er: 13. Super me adis-
ficabo te, non me
super te.*

Saint Cyprian) None of us maketh himselfe a Bishop of Bishops, neither was *Peter* so arrogant to take things so insolently upon him, as to advance himselfe as Primat, and one, unto whom the rest, as novices and punies, should be subject.

*Cyprian in senten-
tijs Concil. Car-
thag: ad Quirinū.*

As these holic men opposed the Bishop of *Rome* supremacie: so also, The 4. first generall Councils (which *Gregory* the great Professed, that he embraced as the 4. Gospells) confined the Bishop of *Rome* to his bounds, with other Patriarches, and equalled other Patriarchall Sees, to the *Roman*.

*D. Will. Synop: pag: 148.
Epist: lib: 2, in
dict: 11, ep: 10.
Savino Subdiacono*

The old Roman Church.

Greg. moral. li: 19 c: 13, art: 6, de qua re non inordinate agimus, si ex libris licet non canonicis sed tamen ad edificationem Eccl. editis, testimonium proferamus. Eleazar namque, &c.

Sapientia qua vulgo Salomonis inscribitur, et Iesu filij Syrach liber, & Iudeth, & Tobias, & Pastor non sunt in Canone Hierom. Tom. 3 pref. in lib. Regu.

The Easterne Church.

The South church *Athana. in Synopsi*

De mirabilibus sacra Scriptura. lib. 2, cap: 34.

The old Roman Church.

Greg. in Ezek. lib 1, hom. 9, in hoc volumine, cuncta que edificant, omnia que erudiunt, scripta continentur

2. Canonically Scripture.

Gregory) We doe not amisse, if wee bring forth a testimony out of the bookes not Canonically, which though they are not Canonically, yet are they set forth for the edification and instruction of the Church: for *Eleazar*, in *Maccabees* the 6 &c.

Saint Hierom) The booke of *Wisedome*, of *Iesus* the sonne of *Syrach*, of *Iudeth*, of *Tobias*, and *Pastor*, are not in the Canon.

Eusebins, Bishop of *Cesaria*,) The *Maccabees* are not received amongst us for divine Scriptures.

Athanasius Bishop of *Alexandria*) The bookes of the old Testament are 22. There are others that are not canonically, as the *Wisedome of Salomon*.

St. Augustine.) Not found in the Canonically Scriptures, but in the booke of *Maccabees*,

3. The sufficiency of the Scripture.

Gregory) Whatsoever serveth for edification and instruction, is contained in the volume of the Scriptures.

Saint Chrysostom) He commandeth christian men that will be assured of true faith, to resort to nothing else but to the Scriptures. A-

gaine

gaine he saith, in holy Scripture all necessary things are plaine, *Idem.*

The Easterne church.

In ope imperfect. lib. 4. πάντα τὰ ἀναγκαῖα διδόναι: Chrysost. in 2. Thessab. hom. 3. Quae pertinent ad veram religionem quarendam, & tenendam, divina

St. Augustine) All those things that pertaine to the attaining and keeping of true Religion, the holy Scripture hath not concealed.

scriptura non taceat. August. Epist. 42. in ijs enim quae aperte in Scriptura posita sunt inveniuntur illa omnia quae continent fidem, moreque vivendi de doct: Christiana lib. 2. cap. 9. tom. 3.

St. Augustine) In these things which are laid downe plainly in Scriptures. all those things are found, which appertaine to faith, and direction of life.

4. Reading of the Scriptures.

Gregory) The Scripture is an Epistle sent from God to his Creature, that is, to Priest and people; And if thou receive a letter from an earthly King, thou wilt never sleepe, nor rest till thou understand it: The King of Heaven, and God of men and Angels, hath sent his letters to thee, for the good of thy soule, and yet thou neglectest the reading of them: I therefore I pray thee studie them, and daily meditate of the word of thy Creator, and learne the heart and minde of God in the words of God.

The old Roman Church.

Gregor. lib. Epist. 40. ad Theod. medicum. Quid autem est scriptura sacra nisi quadam Epistola omnipotentis Dei &c.

The Easterne Church.

Epistol. ad Coll. hom: 9.

South Church.

Sermo 112 feria sexta post dom. passionis. Lectio assiana purificat omnia.

St. Chrysostom) Heare you Lay people, get you Bibles, the Physicke of your soules.

St. Augustine) Daily reading purifieth all things.

The old Roman Church,

Greg. in 6, P/al:

penitenti Quis ex-

ponere queat quā-

ta fuerit misera-

tionis sacratissima

pretiosi sanguinis

effusione genus

humanum redi-

mere, & sacro-

sanctum vivifici

corporis, & san-

guinis sui myste-

rium membris suis tribuere, cuius perceptione corpus suum, quod est Ecclesia pasci-

tur, & potatur, abluatur, & sanctificatur.

5. Concerning Transubstantiation

Gregory, Christ with the effusion of his most precious blood redeemed mankind, and giveth unto his members the most holie mysteries of his quickning bodie and blood, by the participation whereof, his body, which is the Church is nourished with meate and drinke, and is washed and sanctified.

St. (Chrysostome) If any man taketh it fleshly, it profiteth nothing.

The Easterne Church,

In Iohan: homil:

46.

In opere imperfe-

cto in Mat: pag:

810 Basil: in quibus

non est verū cor-

pus Christi, sed

mysteriū corporis

Christi continetur

The South

Church:

Cont: Adimant

cap: 12 Non enim Dominus dubitavit dicere, hoc est corpus meum, cum signum

daret corporis sui. Ad quid paras dentes & ventrem? crede, & manducaſti super

Ioan: tract: 25, Tom: 9

Idem: In the holy vessels the true body of Christ is not contained, but the mysteric of his bodie.

St. Augustine, Christ spake these words, This is my body, when he gave the signe of his body.

Idem: Why dost thou provide thy teeth and thy bellie? belceve, and thou hast eaten.

α ὡς ἐκ ἀλλῆ But to leave particular men, we have
ἐκείνος ἐπιλεχ- the suffrage of a whole Councell, held at
βέντος παρ αὐτῷ Constantnople, in the yeare 754, wherein
ἐν τῇ συνόδῳ it was maintained, that^a Christ chose no
other

other shape or type under heaven to represent his incarnation by, but the sacrament which he delivered to his ministers for a type of a most effectually commemoration thereof; Commanding the substance of bread to be offered, and this bread they affirm to be a true Image of his naturall flesh these assertions are to be found in the 3 tome of the sixth action of the second Council of Nice.

ἡ τύπη ἐκείνη
ἣν αὐτὸς παρέκδοσεν
δυναμείῃς.

6. Private Masse.

Gregory. Let not the Priest alone celebrate Masse; for as he cannot performe it without the presence of the Priest and people; so likewise it ought not to be performed by one alone for there ought to be present, some to whom he ought to speake, and who in like manner ought to answer him.

The old Roman Church
In lib: Capitulari
cap: 7 apud Casp.
sand: liturg: cap:
33 pag: 83 sacer-
dos missam solus
nequaquam cele-
brat; quia sicut

illa celebrari non potest sine salutatione sacerdotis, & responsione nihilominus plebis
ita nimirum nequaquam ab uno debet celebrari; esse enim debent, qui ei circumstant, quos ille saluet, a quibus ei respondeatur, &c.

Chrysostome. Neither doe we receive more, or you lesse of the holy table, but taste thereof equally together.

The East Church
2 Thess. cap: 2
Homil: 4
De sacrificio mis-
se contra Muscu-
lum apud Cassan.

Cochleus. Anciently, all the Priests, and people did communicate together.

liturg. cap. 35, pag, 86, Olim omnes tum sacerdotes, tam laici quicunque inere-
rant sacrificio missæ, peracta oblatione cum sacrificante communicabant, &c.

Concilium

Definitis sanctū
concilium, ut nul-
lus presbyter præ-
sumat solus mis-
sam cantare: apud
Cassand. pag. 83.

(Concilium Nanetense) The holy Councell hath decreed, that no Priest should presume to celebrate alone.

7. Communion in both kinds

The old Roman
Church.

Tom. 2 Hom. 22.
in Evang. Quid
namque sit sanguis
Agni, non audi-
endo sed bibendo
didicisti, &c. Dial lib. 4. cap. 58. Ejus sanguis non jam in manus infidelium, sed
in ora fidelium funditur.

Gratian. De
conse. dist. 2 c:
Comperimus, quod
divisio unius, ejus-
demque mysterij
sine grandi sacri-
legione nequeat pro-

venire. apud Cassand. pag. 1020. ἔτι δε ὅπως ἐδὲ διέτηκεν ὁ ἱερεὺς τῷ ἀρ-
χομένῳ, οἷον ὅταν ἀπολαύειν δέῃ τῶν φρικτῶν μυστηρίων.

2 Corinth. Hom.
18. Tom. 3, Edit.
Savily, pag. 647.
ἀλλὰ πᾶσι ἐν
σῶμα περιχέται
καὶ ἐν ποτήριον.

Consult. de utraq;
specie: pag. 1025.
Eccl. orientalis in
hunc usq; diem.
occidentalis vero,
sive Romana mille
amplius annis

Gregory) You have learned what the blood of the Lambe is, not by hearing, but by drinking. Againe, the blood of Christ is not powred into the hands of unbelievers, but into the mouthes of the faithfull people.

Pope Gelasius.) Decreed to communicate in both kinds, because the division of the one mysterie from the other, could not be done without great Sacriledge.

Saint Chrysostome) In some cases, there is no difference betweene Priest and people, as when they must enjoy the Reverend Mysteries. Againe, But one body, and one Cup is given to all.

Cassander,) It is sufficiently manifest, that the univertall Church to this day, and the Westerne or Roman Church, for more then a thousand yeeres, did exhibit the Sacrament in both

both kinds, to all the members of Christs Church.

continuis, non aliter quam sub duplici specie in con-

uentu Ecclesie sacramentum hoc Dominici corporis & sanguinis administrasse legitur, &c.

8. Merit of VVorkes.

Gregory) There are some which glorie that they are saved by their owne strength, & brag that they are redeemed by their owne precedent merits, but herein they contradict themselves, & whilest that they affirme that they are innocent, and yet redeemed, they frustrate the name of Redemption in themselves.

The old Roman Church.

In 28. Iob: lib. 18. cap. 25 sunt nonnulli, qui saluos se suis viribus exultant, suisq; precedentibus meritis redemptos esse gloriantur, quorum

assertio invenitur sibi met ipsis contraria: quia dum & innocentes se asserunt, & redemptos, hoc ipsum in se redemptionis nomen evacuant.

Chrysostom. Although we die a thousand times, and if we fulfill all the vertues of the minde, yet we doe nothing worthy to those things which we have received of God.

Chryf. de Com-punct, cordis lib. 2. Κάι γὰρ μυρίαὶ ἔσσι ἀποθανάτοι, καὶ πᾶσαι ἀρε-

τήν ἐπιδείξομεθα, ὅδε τὴν ἀξίαν ἀποδεδώκαμεν τῶν εἰς ἡμᾶς ὑπεργμένων παρὰ τῶν θεῶν τιμῶν.

Saint Augustine, God Crowneth in us the gifts of his mercy.

In Iob. tract: 13, Tom: 9. Coronat in nobis Deus dona misericordiae suae.

9. VVorshipping of Images.

Gregory. The Adoration of them avoid by all meanes.

The old Roman Church.

Adorare imagines omnibus modis devisa. lib. 9. epist. 9

The ancient Greeke Church long withstood Images, which was a principall cause of the division of the Empire, The Popes excommunicating, *Leo Constantine*, and others of the Greeke Emperors, who were against Images; and the weakenesse of the Christians divided was a great cause of the Mahometan conquests, and greatnesse: To the Iewes and Mahometans, the worship of images is abominable. And wheras the Turkes know much of Christ as that he was borne of the Virgin Marie, conceived by the Holie Ghost, received by the Christians, being the Christ promised in the Iewes Law, who is in heaven, in bodie & soule and that he shall come to judge the quicke and the dead, with iust iudgement: yet the image-worship used by some Christians, is so offensive to them, that it may be supposed to be a hindrance of their conversion.

How they abhorre Images you may see by a speech of a *Dervise*, or religious man of theirs unto the *Turkes* frighted with a vision at *Medina Talnabi* in *Arabia*, first saith he God chose the *Iewes*, and did wonders for them in *Egypt*, and brought them forth by *Moses*, who prescribed to them a law, wherein he would have maintained them, if they had not beene obstinate and rebellious, and false into Idolatrie, whereupon he gave them over, and scattered them upon the face of the Earth.

Then

Then presently he raised up a new prophet, who taught the Christian Religion. This good man the *Jewes* condemned, and crucified for a seducer of the people, not mooved with the pietie of his life, his great miracles, nor his doctrine, yet after his death, the preaching of a few fishermen did so moove the hearts of men, as that the greatest Monarches of the world bowed to his very title, and yeelded to the command of his Ministers: But it seemeth they grew corrupt as the *Jewes*; their Church being dismembred with the distinction of the East, and the West, committing Idolatry, againe, by setting up Images, with many other idle ceremonies and corruption of their lives, so that God not onely sent divisions among them but forsooke them, dispossesting them of their chiefe cities, *Hierusalem*, and *Constantinople*, &c.

Thus you see the *Turkes* account the Christians Idolators, and their Image worship, to be the cause of their divisions and ruin.

Augustine.) I know certaine worshippers of Tombes whom the Church condemneth. South Church.
De moribus ecclesie
lib. 1, cap. 34.

Thus you may see the agreement of the Moderne Churches before named with us, as also of the old ancient *Roman*, East, and South Churches, in the points before named, which doctrines were then taught

202 *The agreement of Gregory,*
by Saint *Austen*, Saint *Chrysestome*, Saint *Grego-*
ry, and others are not now owned by the Ro-
man Church, but by them disallowed and ana-
thematized.



VII.

The Religion of the ancient Brittaines

FOR the religion of the ancient *Brittaines*,
and how they differed from the now religi-
on of the Romish Church, you shall finde with
some additions thereunto set downe in the lat-
ter end of this Treatise.



VIII.

Of the Devotion and Pietie of these Churches.

Brochard Monac:
terra sanct: descri:
pag: 325.

B *Rocharus* the Monke telleth us, that he
found the *Nestorians*, *Jacobites*, *Maronits*,
and *Georgians*, and such others, whom they
judge to be heretickes, to be for the most part,
honest and simple men, living uprightly to-
wards God and man, men of great abstinence
at-

attentivelic hearing the word of God.

And that the *Armenians* and *Georgians* have for their Prelats, men of the best conversation, going before them, and teaching them, as by word, so also by example.

These Christians generallie use great reverence in their Churches, no man is allowed to walke, talke, or sit in them; but the old and weake may leane against the walls: *Godignus* reporteth that the *Ethiopians* do allow the old and weake crutches to sustaine them withall as before; and *Faber* reports of the *Russes*, that he hath not seene of them the like, for their frequenting praier and devotion in their praier, which, lying prostrate on the ground, they poure out unto God.

Godignus de A-
bass. rebus p. 133.
In oratione fre-
quentanda non fa-
cile similes reperi-
ri censeo, omni-
namque diluculo
cunctis eorum toto
corpore in pulve-
rem ipsu prostrat-
si prolixas oratio-
nes et quotidianas
ad Deum fundant
Faber Relig.
Moscovit. p. 180.

This praier they have usuallie in their mouths *Gospodi Iesus Christos Esine voze pomiloi nashe*, O Iesus thou sonne of the living God have mercie upon us.

They touch not the holie Scriptures, but with great reverence, and place the Bible in their houses in the most honourable place.

The Greekes much blame the Latines for their unreverent sitting in their Churches, and suffering Lay men with Bootes and Spurres to sit by the Priests in time of Divine Service, and also for not keeping dogges out of their Churches, as before.

A merchant dwelling in the Citie of London

who had some yeares beene in *Alepo*, and scene the great reverence which the Christians there used in their Churches, told me that he was loth to bring an *Armenian* Priest (who lay then in *Gresham Colledge*,) into some of our Churches, lest he should take offence at the unreverent sitting of men in their pews, and therefore he carried him to the Kings Chappell where he saw more reverence, for there he could not see such pews as private men have made them, fitter as I thinke, to sleepe in, then to pray in. Also the stockes, whipping posts, and pissing places, made against some Churches are offensive, and especially to these Christians of whom I may say, although we thinke them not to be so learned as we are, (they wanting the meanes that we have,) yet they are more devout.

For their Fasts.

Religio Moscov.
pag. 265.

The *Muscovites* keepe foure great fastes.

The *Armenians* in lent, eate some of them but once in two dayes, and some lesse.

Their Fasts.

*Relation of the
most famous King
domes. pag. 449.*

The *Ethiopians* doe so macerate themselves in their Lent-Fasts (which they begin tenne daies before ours) that their enemies commonly set upon them at the end of their Fasts, hoping then to finde them feeble and weake: in their Fast, especially upon good-friday, beside their great abstinence, they goe like mutes, not saluting one another, with their countenance dejected.

The

The Greekes also blame the Latines for drinking in their Fasts, and that some of them are drunke, before their fasts are ended, and that when their fasts are ended, generallie they eate and fill their bellies plentifully.

Irenaeus Rodogianus pag. 15.

The whole substance of Popish fasting consisteth of abstinence from certaine kindes of meate, prohibited by the Roman Church and forbearing a standing meale is lawfull in their fasting dayes to eate one large meale, and if it be excessive it overthroweth not the merit of fasting.

Lessius de iustis. et iure lib. 4, cap. 2, dub. 2.

Also a bever and a drinking at evening is permitted, and betweene dinner and drinking one may take foode in a small quantitie Wine and strong drinke are permitted in Popish fasts both at meale and at any time of the day as oft as one will. In sundry cases one may procure another to fast for him. Neither is it needfull to conjoyne with abstinence from meate prayers almsdeeds or any exercise of religion. And they which fast may goe to meale at ten, eleven, or twelve of the clocke in the forenoone, he that will see more of this let him

Idem ibidem: excessus sibi non tollit jejunium non quoad meritum. Azor: part. 1, institut: mor: lib: 7, cap. 8.

reade the answer of Do. White now Lord Bishop of Eie, to a Popish treatise, intituled, *White died blacke.*

Idem ibidem omnes communi consensu testantur id quod in potum sumitur vinum etc: non solvere jejunium.

For their obedience to Princes, their Patriarches and Bishops, although they are subject to manie grievous pressures, yet they submit themselves to their Kings and Princes even to Obedience to

Tolet instr: sacerdot. lib. 3, cap. 11. Azor. pa. 1, institut. mor. lib. 7, cap. 20 These and many others are cited by Do White now Lord Bishop of Eie in his answer to White died blacke. pag. 32.

Mahometan Princes.

Mahometans and Pagans that God hath placed over them, according to that of *Lactantius*: Religion is to be defended not by killing, but by dying; not by crueltie, but by patience; not by wickednesse, but by faith, &c.

Bp: Bal: ann: 1215
micro pag: 185.

Innocent the third held a Councell at *Rome* where it was enacted, that the Pope shoul have the correction of all Christian Princes, and no Emperour should be acknowledged till he had sworne obedience unto him.

Ex Chron: Rob:
Gesb: Fox, 353.

Boniface the eight, by a generall Bull exempted also the clergy from all taxes and subsidies to temporall Princes. Hereupon our King *Edward* the first, put the Clergie out of the protection of him and his Lawes.

Chastitie.

For the Chastity of these Christians, among the *Russes*, adultery is severely punished, and the *Ethiopians* punish all fornication and lust, and none of the Patriarches of these Churches allow brothelhouses or Steves that I reade of.

*Sixtus Pontifex
maximus Roma
nobile admodum
lupanar extruxit
Agrippa de vani-
tate scientiarum.
cap: 64.
Atque utrique
sexui assignavit:*

Whereas the Popes of *Rome*, howsoever they pretend Chastity, yet they onely of all Christians Patriarches allow stewes, & brothelhouses; where a father, his sonne and his brother may commit uncleannesse with one whore; yea *Sixtus* the fourth built a famous Steves in *Rome* for both Sexes. This wickednes is not unpunished among the Jewes themselves Bishop *Spenceus* reporteth to the great shame of (Ro-
man)

man) Christians, of a Jew maide, who renoun-
ced her Religion, and turned (Romish) Christi-
an, that she might freely exercise the art of Ri-
baudrie, not permitted by her owne Religion;
his words are, *It cannot be spoken, but with incre-
dible shame of Christians, and with the great heart
griefe of them that are the like; that it is not lawfull
for a daughter of Iudah to commit fornication, but
lawfull for the daughter of God: yea the daughter
of Israell may not otherwise play the whore, before
she be made by holy baptisme sister and daughter of
Christ, &c.*

*Zeg. spec. ponti-
pag: 79.*

*Disci nequit quam
incredibile (Chri-
stianorum tumpu-
dore, cum etiam
eorum qui vere
tales sunt, cordolio
ut Iude filia scor-
tarum non liceat, Dei
filia liceat. Imo
Israelis filia mere-
tricari non aliter
ante possit, quam
facta per Baptis-
mum sanctum*

*Christi soror, &
filia. Esphen. de
contin. libi 3, cap.*

Moreover, he writeth that we cannot but be
offended, to see so many Stewes in one Citie;
and that it may be almost said of Rome Christi-
an as of Rome Ethnick, that the whole Citie is
one Stewes.

Againe, these Patriarches and Bishops sell no
pardons to deliver soules out of Purgatorie, nor
allow the sale of any Sacrament, that I reade;
wheras the Roman Church maketh infinite gain
of their Masses, Pardons, and Dispensations,
yea the Popes themselves have a rent out of the
brothell houses, every whore paying weekly
a Iuly to his holines, which rent is some
yeares 40000 Duckets. In the booke of
taxes of the Apostolike Chancerie and sacred
penitentiaries, you may see the prices and rates
of all dispensations and absolutions, as for mur-
thers of all kindes, as of Clergie men, Lay men,

*Romana scorta in
singulas hebdoma-
das julium pendunt
Pontifici, Agrip-
pa loco citat.*

*Zeg. loco Citat.
Taxa Cancell.
Apostolice Pa-
risiis. 1613.*

&

of

of Father, Mother, Sonne, Brother, Sisters, Wife, &c. For impoisoning, inchantment, witchcraft, sacriledge, simony, &c. for fornication, adultery, incest, without any exception or distinction, &c. Also for dispensations for oathes, vowes, and many things more. Although there be many sinnes reigning among these Christians before named and us, yet they are not allowed by them and us, and so they are not the sinnes of the Churches, as fornication is one of the sinnes of the Roman Church, as before.

To put an end to this: some of their sinnes are not only personall, but Cathedrall, from whence they seeme to have a libertie of sinning (to use their owne distinction) their veniall sinns are easily done away with a short shrift; and as for mortall sinnes, a man may have for money a warrant dormant, or dispensation to commit sinnes against nature, as to marie his Aunt, his brothers wife, his neice, and his owne daughter for which Pope Martin the fift gave a dispensation, as Antonius reporteth: and what (saith Crantzius their owne writer,) cannot be gotten by dispensation.

*Anton. sum: par: 3,
tit: 1, cap: 11.
Crantzius, saxon.
lib: 5, cap: 8.
Quid enim hodie
per dispensationem
Apostolicam non
obtinetur?
Quinta causa dif-
fidiy Grecorum
credi potest species
austerioris vita
qua in eorum Hi-
eromonachis, Me-
tropolis, Archie-
piscopis atque E-
piscopis frequenter*

To conclude, Thomas the Iesuit confesseth, that the fift cause of difference betweene the Greekes and Latines, may be thought to be the shew of a more austere life which is often seene

in the Greeke Monkes, Metropolitans, Archbishops, and Bishops: this their more austere life causeth the Greekes to contemne the Latins, &c. But the Greekes are to know (saith he,) that Christian righteousness doth not consist chiefly in macerating the body, but in Charity, Faith, and Hope; Humility, and Patience, and other vertues.

Hac igitur austerioris vitæ ratio Latinos contemnendi præbuit occasionem, &c. Tho, a Iesū de conversi: p: 284

WHereas there is come to my hands a booke of *Poſſevins* the Iesuit written against *Chytraus*, in which he challengeth these Churches for agreeing with them; In praying for the Dead; Having of Monkes; invocating Saints, worshipping Images, &c.

I answer, that I finde these Churches in these things also generally to differ from the Papists.

1. As in praying for the dead, they pray not to deliver Soules out of Purgatory, nor from any temporall punishment, as the Papists do; but for their generall resurrection, publicke acquital, &c.

2 For their Monkes, they differ from the Romish, for they are not idle bellygods, or beggers, but live on their labour as before.

Singuli pro sui Monasterij æconomia sustinenda laborant, alij vineas fodientes, &c. Bellon, obser, lib: 1, cap. 35

3. For their invocating of Saints, some do it not at all, as the *Ethiopians*, as before.

4. For Image worship, some have none at all, as the *Indians* others have Pictures only, to which they give no undue reverence, yet

Nullas habent sancto-um imagines; Iosephus Indus cap. 133.

&c. 2.

will

will I not justifie some of the Christians before named in this point, as also in their invocations.

For other things mentioned, the Iesuit hath a streame of witnesses against him.

And last of all, if these Churches agree with the *Roman Church*, why do most of them excommunicate the Pope and his Clergy as before.

*Gedign, de Abass.
rebus, pag. 225.*

And more especially, to shew their disagreement with the *Ethiopian Church*, the Bishop of *Sidenia* gave new orders to *Tecla Maria* an *Ethiopian Priest* in the Chapell of the Cardinal of *Saint Severin* by the commandement of the Pope, and advice of the Cardinals,



Of the Antiquity of these Churches.

CHAP. IIII.



Hereas the *Church* of *Rome* boasteth of her Antiquity, I purpose to set downe in this Chapter, three things.

1. That some of these Churches, are Churches more ancient then the *Church* of *Rome*, and that the ancient Church of *Rome* received *Christianity* from them, or some of them.

2. That the now Church of *Rome*, and the ancient before *Boniface* the third, are not one and the same Church, but different.

3. As the now Church of *Rome* is a new Church, and a different from the old, so it hath new, and different Articles and doctrines of Faith, unknowne to the old Church, and not to be found for such, in the writings of any of the ancient Fathers, for five hundred yeares after *Christ*.

For the first, The Church of *Hierusalem* is more ancient then the Church of *Rome*; where our Lord and Saviour *Iesus Christ* himselfe preached, and offered himselfe a Sacrifice for our sinnes, and where the Apostles, and Disciples first preached: for although they

Hierusalem.

Matth. 10. 6.

Isay 2. 3.

Μητρ ἀποσὼν τῶν
ἐκκλησιῶν, &c.

Hister. Ecclef.

Lib. 5. cap. 9.

Concil. Constanti-
nopolitanum de cō-

secratione Cyrilli:

Porro Ecclesia

Hierosolymitana

qua est aliarum

omniū mater Cy-

rillum Episcopum

vobis offendimus:

teste Baronio Anno

382.

Cuiuslibet Eccle-
sia tanquam cor-
poris Christi habē-
da est ratio maxi-
me vero nostra,
que propè Mater
omnium Ecclesia-
rum, et fuit ab ini-
tio & nunc quoq;
est, et nominatur
apud Basil Tom 2
Epist. 30. Greg.
Nazian. de eadem
civitate Grand

Impost Page. 33.

2. * Antioch. Acts 11. 26.

Antioch homil. 3.

were sent to preach to all Nations, yet they
preached first to the lost sheepe of the house of
Israel, according to Christs Commandement.
This Church is most ancient; St James was
the first Bishop there The Law went out of Sy-
on, & the word of the Lord from Ierusalem. This Ci-
tie was *Emporium*, the Mart of Christian faith, &
the mother of all Churches, as *Theodoret* saith.

Eve was not more truely named the Mother
of all living, then the Church of Hierusalem
may be said to have beene the Morher of all
Churches beleaving, in which respect, the
whole Christian world hath given her the due
and honourable ritle of Mother-hood for al-
most 1300 yeeres agoe, an hundred and fifty
Orthodox Fathers assembled in a Councell at
Constantinople, acknowledged that Hierusalem
was the first Church.

The Church of Hierusalem did beare as her
first daughter the Church of *Cesarea*: (the Me-
tropolis of *Palestine*) The Mother-hood of
which Church, St. *Basil*, and *Nazianzen* did
both proclaime, and preferre before *Rome*.

2. * The Church of *Antioch* in *Syria*, where
the Disciples were first called Christians: Of
this Church Saint *Peter* was Bishop some years;
and this Church is also more ancient then the
Church of *Rome*: * Saint *Chrisostome* calleth this
Church the Head of all the World.

* Εννόντος τῷ κατὰ αὐτὴν τῆς ἀρχιεπισκοπῆς ἀρχιεπισκοπῆς ἀδελφῶν. ad populum
Antioch homil. 3.

3. The Greeke Church was planted by Saint Paul, and Saint Andrew, from whence, and the fore-named Churches, the name of Christ flowed, as from a spring over all the world; and the faith was spread in all places; and this the Bishop of Bitonto acknowledged in the Council of Trent. It is our mother *Gracia* to whom the Latine Church is beholding for that which shee hath: the Easterne Church was before the Church of Rome in time, and from thence the Church of Rome hath received Christianity, the new Testament, the three Creedes, the very name of Baptisme, Eucharist, Bishop, Priest, and Deacon.

4. *Æthiopia* received Christianity from the Eunuch of Queene Candaces, to whom (as Eusebius reporteth) first of all the Gentiles, Philip (by the command of the holy Ghost) delivered the mystery of Faith, and the Sacrament of Baptisme, and consecrated him to God, as the first Fruits of all nations. Saint Matthew also preached to the *Æthiopians*.

5. For the Antiquity of the Church of Rome, if Saint Peter founded a Church there, it must be after that he was Bishop of Antioch, which some affirme to bee in the 2 yeere of Claudius.

6. The Church of England received Christianity (as some say) from Joseph of Arimathea;

6. England. *Gnildas Sapiens de excidio Britan. Christus suae radios, (id est) sua precepta indulget tempore, ut scimus summo Tiberij Caesaris, quae absque ullo impedimento eius propagabatur religio. Bibl. vet. par. tom. 5. par. 3. pag. 675.*

3. Gracians.

Ea igitur Gracia mater nostra, cui id totum debet quod habet Latina Ecclesia. Orat. Episc. Bitont. in Conc. Trid. habita. Vide lib. de actis eius conc. pag. 18.

4. *Æthiopia.*

Huic Philipus, (responsis Sancti Spiritus iussus) primo ex omnibus Gentibus mysterium fidei & sacramentum Baptismi tradidit, & velut quasdam eum Deo primitias omnium consecrat nationum. Euseb. Eccles. histor. lib. 2. cap. 1.

5. Rome.

Et primo Anno Caij Ecclesiam Antiochenam a Petro institutam eundem septem annis eidem praefuisse Baron.

*Ann. an. 35. addit
marg. man. S.
hist. Angl. quæ ha-
betur in Biblio-
theca Vaticana.*

others from *Simon Zelotes* the Apostle: *Gildas* reporteth that our Island received Christianity in the time of *Tiberius Caesar*. The like *Cardinall Baronius* affirmeth, out of ancient records, (as before) that *Joseph of Arimathea* came hither in the 35 yeare of *Christ*, which was about the nineteenth yeare of *Tiberius*, and that he preached the Gospell, and dyed heere; which if it bee so, the Church of *England* received Christianity before the Church of *Rome*, some yeares before *Peter* is said to come to *Rome*; which some say, was in the time of *Claudius*, who succeeded *Caius Tiberius* his successor. And for the honour of my mother Church, I speake, that Christianity was first publicly professed by authority in this Kingdome, about 130 yeares before it was in *Rome*; *Lucius* our King being (as I read) the first Christian King in *Europe*, Who reigned about the yeare of our Lord, 170. And moreover, *Constantine* the Christian Emperour was borne amongst us, who gave the first publick liberty of Religion to the *Roman Church*. So that *Rome* was beholding for the publicke liberty of Religion to *Constantine* of our Nation. Also the inhabitants of *Britaine*, as I read were instructors unto others, as first hence was *Netherland* converted to Christianity, as testifieth the story of *Swithbertus*: *Burgundy* by our *Columbanus*, saith *Sigebert*: *Succia* by *Gallus*, as saith

*Britannia omnium
provinciarum pri-
ma publicitus
Christi nomen re-
cepit Sabel. En-
mend. 7. lib.*

*Speeds History.
pag. 207.*

saith *Petrus de Natalibus* : and *Frisia* by *Wilsfred*, as it is recorded by *Beda*, and *Matthew of Westminster* : The *Franconians*, *Hassians*, and *Turingians* by *Winifred* our *Devonshire man*. The *Norwegians* by *Nicolas Breakespeare* of *Middlesex*. And the *Litvanians* by *Thomas Walden* of *Essex*, and all the reformed Churches in *Chistendome* derived their light from the learned *Wickliffe* of *Oxford*. In regard of this *Polidore Virgil* doth rightly call *England* the Parent or Mother-Monastery of all *Europe*. And *Peter Ramus* termeth *Britaine* to be twice Schoolemistris to the *Kingdome of France* : moreover *Origen* writeth, that the *Britaines* received the religion of one God, before the comming of *Christ*.

Terra Britannia ante adventum Christi in unius Dei consensit religionem hom. 4. in Ezech.

Secondly, whereas the Church of *Rome* boasteth of Antiquity, the Church of *Rome* since *Boniface the 3*, and the old Church of *Rome* planted by *St. Peter*, & *St. Paul*, are not one, and the same, but are farre different. The old Church of *Rome* as *St. Paul*, telleth us, was a branch of that Tree wherof *Christ Iesus* was the roote : The now Church of *Rome* will bee no branch, but the roote it selfe.

The ancient Church of *Rome* was but a member of the Catholicke Church of God, of which *Iesus Christ* was Head : But the now Church of *Rome* is the Catholicke Church it selfe, of which the Pope is head ; and such a Church was never in *Rome* for 600 yeares after

Christ: for so long no Bishop of *Rome* durst presume to take upon him *Christs* title, to be head of his *Church*, and husband of his *Spouse*, til *Boniface* the third; and with him beganne this Church.

Thirdly, and as they have a new Church, so they have a new Creed, and Articles of Doctrine: as for example sake.

1. That the Pope, the head of the Church, cannot erre in the matter of faith.

2. That all Ecclesiasticall power dependeth upon the Pope.

3. That he hath power to canonize Saints.

4. That he hath power to depose Kings.

5. That the Popes pardons are requisite or usefull to release soules out of Purgatory.

6. That there is a treasury of Saints merits, and superabundant satisfactions, at the Popes disposing.

7. That the Priest can make his Maker.

8. That the sacred Hoast made by the Priest, ought to be elevated, and carried in solemne procession, and adored.

9. That the effects of the Sacrament depend upon the intention of the Priest.

10. That Infidels and impious persons, yea rats and mice, may eate the body of Christ.

11. That the Laity are not bound by Christs institution to receive the Communion in both kinds.

12 That private Masses, wherein the Priest saith *Eate & drink ye al of this*, & yet eateth & drinketh himselfe only, is according to *Christs* institution.

13. That extreame Vnction is a Sacrament properly so called.

14. That the publique service of God in the Church, ought, or may be celebrated in an unknowne tongue.

15. That wee may worship God by an Image, &c.

These and other new Tenets and Doctrines *de fide*, of the now Church of *Rome*, cannot be shewed to be the Doctrines of faith of the old ancient Church of *Rome*.

To conclude this point, as there is Antiquity of Time, so also of Truth and Doctrine: for a people to receive Christianity, and the true Faith from the Apostles, or Christ himselfe, profiteth nothing, except they doe still retaine the said Faith and Doctrine, as our Lord told the Pharises boasting of Antiquity, that they had *Abraham* to their Father: *That they were of their father the devill, not doing Abrahams workes.* So ^{John 8.} it may be said of them, that boast only of Antiquity of Time, without Antiquity of Truth and Doctrine.

The succession of Bishops.

CHAP. V.



Hereas inquiry is made but for one Bishop of our Religion before *Cranmer*, although we need no witnesses, having our blessed Lord and Saviour *Jesus Christ*, the great Bishop of our Soules, and the twelve Apostles, with *St. Paul*, *St. John Baptist*, *St. Marke*, and *St. Luke* for our Bishops and Doctors, teaching the truth professed by us, yet I have set down a succession of Bishops in some of the Patriarchall Churches, as of *Hierusalem*, *Antioch*, *Alexandria*, *Constantinople*, and also of *Rome*, for the first 600 yeeres, amongst whom you may finde very many noble witnesses.

Hierusalem.

Nomina Patriarcharum Hierosol. ex Chronol. Nicephori.

St. James.

Simeon Cleophas
Iustus a Jew.
Zacharias
Tobias
Beniamin
Iohn
Matthew
Philip

Seneca
Iustus the second
Levi
Ephraim
Ioseph
Iudas
Marcus
Cassianus
Publius
Maximus

Julianus
Caius
Symachus
Caius the 2.
Iulianus the 2.
Capito
Maximus
Antoninus
Valens
Dolychianus

Narsissus

Narcissus	Macarius	Elias
Dios	Maximus	Iohannes
Germanion	Cyrillus	Petrus
Gordius	Iohn.	Macarius
Narcissus	Paulinus	Eustochius
Alexander	Iuvenalis	Macarius
Mazabenes	Theodosius	Iohn
Hymineus	Anastafius	Amos
Zabdas	Martyrius	Isaacus
Hermion	Salustius	

After Iſaacius ſucceeded Zacharias ; which Zacharias was carried away captive by Coſroes King of Perſia with the Croſſe : *Hiſt. Rom. Imper. in vita Heraclij pag. 471.* Heraclius the Emperour about the yeare 615 vanquiſhing Coſroes , brought backe the Patriarch and the Croſſe ; and the Emperour entred Hieruſalem, bearing the Croſſe upon his owne ſhoulders, with the greateſt ioy, feaſting, & ſolemnity that could be made, Sophronius ſucceeded Zacharias in the yeare 636 Haumar Caliph the ſucceſſor of Mahomet tooke Hieruſalem ; and Sophronius *Cedren. Theoph.* the Patriarch obtained free exerciſe of Religion for the Chriſtians. The ſaid Haumar built one Temple in Hieruſalem for his ſuperſtition, and left the reſt to the Chriſtians. After him *Cedren.* I read of Modeſtus and Oreſtus.

In the yeare 743 Coſmas was Patriarch ; and *Frif.* in the yeare 772 I finde one Iohn to be Patri- *Idem.* arch : Afterwards Hieruſalem was taken by the Soldan of Egypt..

About the year 1099 the Christians recovered it : Their Patriarches then were,

<i>Dabertus</i>	1101	<i>Guilielmus</i>	1131	<i>natus</i>	
<i>Ebremarus</i>	1104	<i>Fancherus</i>	1143	<i>Robertus</i>	1227
<i>Gibilinus</i>	1108	<i>Amatricus</i>	1157	<i>Iacobus</i>	<i>Pantali-</i>
<i>Arnulphus</i>	1112	<i>Heraclius</i>	1180	<i>on</i>	1239
<i>Guarimudus</i>	1119	<i>Albertus.</i>	1204	<i>Thomas</i>	1253
<i>Stephanus</i>	1129	<i>Thom. tantū de sti-</i>			

Mar.

Afterwards, about the year 1187 Hierusalem was taken by Saladin Caliph of Egypt and Damascus : About the year 1516, Sultan Selim tooke it, and visited Hierusalem reverently, and gave sixe months maintenance to the Christian Priests there : Vnder his successors Hierusalem remained with liberty of Religion. Of late Germanus was Patriarch of Hierusalem, and now Theophanes, as is reported by a Georgian heere in towne, who, as he saith, was Servant to the said Patriarch some yeares.



Bishops of Antioch.

St. Peter.	Zebinus	Tyrannus
Evodius	Babylas	Vitalis
Ignatius	Fabius	Philogonus
Hero	Demetrianus	Eustasius
Cornelius	Paulus Samosate-	Eulalius
Theophilus	(nus	Enphronius
Maximinus	Domnus	Placitus
Serapion	Timaus	Steven
Asclepiades	Cyrillus	Leonsius
Philetus	Dorotheus	Eudoxius
		Anianus

Of Bishops.

II

Anianus	Alexander	Calandio
Meletius	Theodatus	Peter Cnaphens
Enzoius	Iohn	Paladius
Dorotheus	Domnus	Flavianus
Paulinus	Maximus	Severus
Evagrius	Martyrius	Paulus
Dorotheus	Julianus	Euphrasius
Meletius	Basilus	Domninus
Flavianus	Peter Cnaphens	Anastatius
Porphyrus	Steven	Gregorius, &c.

Anastatius reſtitutus	596	Macarius	641
Anastatius ſecundus	600	Theophanes	681
Anastatius	628	Alexander ſecundus	686

Ex Latinis.

Bernardus	1101	Rodolphus	1186
Rodolphus	1132	Ranimirus	1219
Americus	1136	Elias	1239

The Patriarch of Antioch, and Germanus Patriarch of Constantinople excommunicated Pope Gregory the ninth, about the year 1237. Par fol. 118



Bishops of Alexandria.

St. Marke.	Cerdo	Eumenes
Anianus	Primus	Marcus
Abilius	Iustus	Celadion
	Bb 2	Agrippas

The succession

Agrippas
Iulianus
Demetrius
Heraclas
Dionysius
Maximinus
Theonas
Peter
Achillas
Alexander
Athanasius
Peter
Timothy

Theophilus
Cyrillus
Dioscorus
Proterius
Timotheus Alurus
Timotheus Basili-
(cus
Timotheus Alu-
(rus
Petrus Mogus
Timotheus Bas-
(licus
Iohn

Petrus mogus
Athanasius
Iohn
Iohn
Theodosius
Zoylus
Appollinarius
Iohn
Enlogius.

After Enlogius succeeded

Theodosius	609	Gregorius	621
Johannes Eleemosynarius		Cyrus	631
	641	Pyrrus	641

Baron.

Meyman. Theat.
convers. pag. 80.

The Church of Alexandria challengeth a succession from St. Marke to Gabriel

St. Marke consecrated with the mysteries of Christian religion, Egypt, Marmarica, Æmoniac, and Pentapolis.

The Egyptians became first Christians under the Romans. In the division of the Empire it accrewed to the share of the Emperours of Constantinople: the people being weary of their oppressions called in the Sarazens to assist them.

Hamro General to Haumar the 2 Mahometan high Priest, conquered Egypt, and onely imposing a tribute,

Ann. 635.
Gedz.

tribute, gave liberty of Religion : his successors held the sovereignty untill the reigne of *Melec Sala*, whom the inhabitants slew, and erected a *Sultan* of their owne, which *Sultans* continued many yeeres, having a strong Band or Guard of *Mamalukes*, who were extirpated with their *Sultan* by *Selymus* the Turkish Emperour, in whose posterity *Egypt* remaineth to this day with free liberty of Christian Religion : *Alexandria* for the worship of God flourishing therein, hath beene called the *Paradise of God*. Now *Gelasius* is Patriarke of *Alexandria*, before him *Cyrill*, who succeeded *Meletius*, and before him I read of *Joachim*.

*Arnold. Merm.
Theat. convers.
pag. 30.*

The Church of Constantinople fetcheth her Originall from Andrew the Apostle, as *Nicephorus* testifieth, who hath had a succession to *Cyrill* the now Patriarch : St.

Andrew ordained *Stachys* Bishop of *Bizantium*, now called *Constantinople*.

The Bishops and Patriarches of Constantinople.

St. Andrew
Stachys
Onesimus
Polycarpus

Plutarchus
Sedecian
Diogenes
Eleutherius

Felix
Polycarpus
Athenodorus
Enzoins

*Ex Niceph. usq;
ad Ignatium.*

Domitius sonne.
 Filius Domitij
 Probus brother.

Laurentius	Epiphanius	Photius
Alypius	Anthinus	Stephanus
Pertinax	Menas	St. Anthonius
Olympianus.	Eutychius	Nicholaus
Marcus	Iohannes	Euthymius
Cyriacus	Eutychius	Nicolaus
Castinus	Iohannes	Stephanus
Titus	Cyriacus	Polycutus
Domitius	Thomas	Basilus
Probus	Sergius	Anthonius
Metrophanes	Pyrrus	Nicolaus
Alexander	Paulus	Sisinnius
Paulus	Pyrrus	Sergius
Eusebius	Petrus	Eustathius
Macedonius	Thomas	Alexius
Eudoxius	Iohannes	Michael
Demophilus	Constantinus	Constantinus
Evagrius (zen	Theodorus	Iohannes
Gregorius Nazian	Georgius	Cosmas
Nectarius	Theodorus	Eustathius
Ioannes Chrysoft.	Paulus	Nicolaus
Arsacius	Calinicus	Theodorus
Atticus	Cyrus	Neophytus
Sisinnius	Iohannes	Constantinus
Nestorius	Germanus	Lucas
Maximianus	Anastasius	Leo
Proclus	Constantinus	Arsenius
Flavianus	Nicetas	Cosmas
Anatolius	Paulus Cyprinus	Charison
Genadius	Tarasius	Lucas
Acacius	Nicephorus	Michael
Phrabitus	Theodorus	Theodosius
Euphemius	Antonius	Basilus
Macedonius	Iohannes	Nicetas
Timotheus	St. Methodius	Dositheus
Ioannes Cappadox	St. Ignatius	Georgius

Theodorus

Theodorus
Iohannes
Michael
Maximus
Manuel
Germanus
Methodius
Manuel
Nicephorus
Arcenius
Germanus
Iosephus
Iohannes
Georgius
Athanasius
Iohannes
Athanasius
Niphon
Iohannes
Gerasimus
Isaias

Iohannes
Calistus
Philetus
Macarius
Ninus
Antonius
Angelus
Calistus
Euthymius
Iosephus
Gregorius
Genadius
Sophronius
Simeon
Maximus
Niphon
Pachomus
Theolyptus
Ieremias
Dionisius
Ioseph

Metrophanes
Ieremias, to whom
the Ministers of
Germanie sent
their Confessions,
1576.
Macarius
Matthews
Gabriel
Theophanes
Meletius
Matthews
Neophytus
Matthews
Raphael
Neophytus
Cyrillus
Timotheus
Cyrillus



THe *Æthiopian* Christians have had a succession of above one hundred Patriarks, *De convers. omni genti pag. 373.*

or *Abunnas*, as *Thomas a Jesu.* reporteth.

The *Armenians* as *Joannes Avedecowits* reporteth, *Jo. Avedecowits reporteth.* have had a succession of Bishops in *Armenia* the greater, from *Gregory* to *Moses*, the now, or late Patriarch : his predecessour was *Melchiset.*

This

Fox Lib. 7. Cap. 10.

Zonaras ann. to. 3. in Heracio. p. 152

Fox page 54.

Ruffin. lib. 1. Cap. 9. Theodor. lib. 1. cap. 12.

Nicephor. lib. 17. Cap. 32. Baron. ann.

Damasc. hiflor.

Malmsf. pag. 24.

of the Martyrdome of Gregory an Armenian Bishop about the yeere 325.

The *Jacobites* have long had a Patriarch : I finde saith Mr. *Brerewood*, the Patriarch of the *Jacobites*, spoken of in the time of *Heracius* the Emperour, to whom the *Jacobites* render obedience. This Patriarch intituleth himseife Patriarch of *Antioch*, and ever keepeth the name of *Ignatius*.

For the *Indians* of *Saint Thomas*, about the yeere 190, *Pantenus* (for his excellency of his Learning) was sent by *Demetrius* Bishop of *Alexandria*, to preach to the *Indians*, where hee found the Gospell of *Saint Matthew* written in *Hebrew*, left by *St. Bartholomew*, which booke he brought thence to the Library of *Alexandria*.

About the yeere 327, in the dayes of *Constantine* the Emperour, *Fruementius* and *Edeffus* were sent by *Athanasius* into the *East-Indies*. This History is written by *Ruffinus Theodoret*.

About the yeere 541, the King of the *Axau-mites*, a people of *India*, having overcome the *Homerites*, upon a vow made before, sent to *Justinian* the Emperour for some to baptise him and his people, as *Nicephorus* and *Baronius* relate.

Damascene reporteth of one *Josaphat* an *Indian* King, and also of a King called *Barachias*.

Malmsbury writeth that King *Alfred* sent many gifts to the Christians of *Saint Thomas* in *India*,

India, and that *Sigelinus* Bishop of *Shirborne* being his Ambassador, entred *India* very prosperously, (which men in this age may wonder at) and returning from thence, hee brought precious Stones and drugges which that Countrey aboundeth with.

Vesputius reporteth that there were many godly Bishops in *East-India*, and also sundry Countreys converted and Christened long before the *Portugals* came thither, who never heard of the Pope of *Rome*.

One writeth that the *Portugals* found many Christians in *China*.

When as the *Portugals* came to *Cochin*, the *Lo. James* was Metropolitan of the Church of the *Malabar* mountaines, who wrote himselfe Metropolitan of *India* and *China*. And after him succeeded *Joseph* the Metropolitan.

Americus Vesputius by Bishop Jewell defen. pag. 35.

Pres. *Alvar. Ethiop. hist.*
Quando Lusitani
Cocinum appulerunt, regebat hanc
Ecclesiam Malabaricorum montium
Do. Jacobus qui sic scribebat
Metropolita Indiae & Chinae:

Tregantius de Christian. expedit. apud Sinae. lib. 1. pag. 125.



There is a succession of Bishops in the Patriarchall Churches before named, so generally of the Metropolitans and Bishops, kept in the Registers, as is reported.

Titus was the first Bishop of the Church of the *Cretians*, placed there by *St. Paul*; he was not a Parson or Minister of one Parish, but Bishop of the whole Isle, called *Hecatompolis*, of one hundred

Tit. Cap. 3.

Mira. lib. 4 pag.
181. de notitia
episcop.

hundred Cities; placed as aforesaid by St. Paul, to set in order things wanting, and to ordaine Elders in every City; *Miræus* reporteth, that there are in the Isle of *Crete*, one Arch-bishop, and seven Bishops.

2 Tim. 4. in fin.

Of *Ephesus*, *Timothy* was the first Bishop, placed there also by St. Paul; *Caius* succeeded him, and many other famous men, as *Marke*, famous in the last *Florentine Counsell*.

Theatrum con-
vers. gentium au-
thor. frat. Arnol.
Merman. pag.
42. Chryt. de
statu. Eccles. pag.
159.
Idem ibidem.

Of *Thessalonica*, *Silvanus* was the first Bishop, placed there also by St. Paul; I heare that *Athenasius* is now *Metropolitan* thereof; and I read ten Bishopricks to be under that See.

Idem. pag. 44.
 & 45.

In *Corinth*, *Silas* was also placed by St. Paul: The *Metropolitane* of *Corinth* hath foure Bishops under him.

Of *Cæsarea*, *Apollo* was the first Bishop: *Basil* and *Nazianzen* were also Bishops there.

Of *Sardis*, *Clemens*, the first *Fruites* of *Achaia*, or *Convert* of the *Gentiles*.

Of *Nicomedia*, *Procorus* the *Deacon*.

In *Nice*, St. *Andrew* placed *Calistus*.

In *Iconium*, *Tertius* was first.

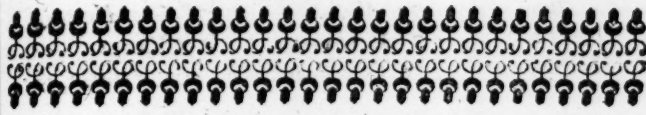
In *Smyrna*, *Polycarpus*.

In *Thebes*, *Rufus*.

In *Philipi*, *Hermas*.

And so I might name some others: But to shew the greatnesse of some of these Churches, I will set downe a Catalogue of some of their *Metropolitans*.

1 *Ca*
 2 *Ep*
 3 *H*
 4 *An*
 5 *Cy*
 6 *Sa*
 7 *Ni*
 8 *Ni*
 9 *Ch*
 10 *St*
 11 *Seb*
 12 *Am*
 13 *Me*
 14 *Tya*
 15 *Gar*
 16 *The*
 17 *La*
 18 *Ne*
 19 *Pis*
 20 *Min*
 21 *Car*
 22 *La*
 23 *Syn*



OF THE METROPLIES

and Arch-bishopricks which are,

or have beene belonging to
the Patriarch of Con-
stantinople.

Metropolies.

Codig. Europ. pag.
113.

- | | | |
|------------------------|------------------------|--------------------------|
| 1 <i>Casarea</i> | 24 <i>Iconium</i> | 47 <i>Coryaſum</i> |
| 2 <i>Ephesus</i> | 25 <i>Antiochia</i> | 48 <i>Sancta Severi-</i> |
| 3 <i>Heraclea</i> | 26 <i>Sylæum</i> | (ana |
| 4 <i>Ancyra</i> | 27 <i>Corinthus</i> | 49 <i>Mytelene</i> |
| 5 <i>Cyzicus</i> | 28 <i>Athene</i> | 50 <i>Nova Patræ</i> |
| 6 <i>Sardes</i> | 29 <i>Mociffus</i> | 51 <i>Euchaita</i> |
| 7 <i>Nicomedia</i> | 30 <i>Selucia</i> | 52 <i>Amastris</i> |
| 8 <i>Nicaa</i> | 31 <i>Calauria</i> | 53 <i>Chone</i> |
| 9 <i>Chalcedon</i> | 32 <i>Patræ</i> | 54 <i>Hydrus</i> |
| 10 <i>Side</i> | 33 <i>Trapezus</i> | 55 <i>Celzene</i> |
| 11 <i>Sebastea</i> | 34 <i>Lariſſa</i> | 56 <i>Colonia</i> |
| 12 <i>Amasæa</i> | 35 <i>Nanpaſtus</i> | 57 <i>Thebæ</i> |
| 13 <i>Melitene</i> | 36 <i>Philipolis</i> | 58 <i>Serræ</i> |
| 14 <i>Tyana</i> | 37 <i>Trajanopolis</i> | 59 <i>Pompieopolis</i> |
| 15 <i>Gangra</i> | 38 <i>Rhodus</i> | 60 <i>Rofia</i> |
| 16 <i>Theſſalonica</i> | 39 <i>Philippi</i> | 61 <i>Alaia</i> |
| 17 <i>Claudiapolis</i> | 40 <i>Adrianopolis</i> | 62 <i>Anus</i> |
| 18 <i>Neocaſarea</i> | 41 <i>Hierapolis</i> | 63 <i>Tiberiopolis</i> |
| 19 <i>Piſſinus</i> | 42 <i>Dyrrhachium</i> | 64 <i>Euchania</i> |
| 20 <i>Mira</i> | 43 <i>Smyrna</i> | 65 <i>Ceraſus</i> |
| 21 <i>Caria</i> | 44 <i>Catana</i> | 66 <i>Nacolia</i> |
| 22 <i>Laodocæa</i> | 45 <i>Ammorium</i> | 67 <i>Germanicia</i> |
| 23 <i>Synada</i> | 46 <i>Camachus</i> | 68 <i>Madyta</i> |
| | Cc 2 | 69 <i>Apamea</i> |

69 <i>Apamea</i>	73 <i>Corcyra.</i>	77 <i>Rufinus</i>
70 <i>Basileum</i>	74 <i>Abidus</i>	78 <i>Lacedemonia</i>
71 <i>Drystra</i>	75 <i>Methymna</i>	79 <i>Naxia</i>
72 <i>Nazianzus</i>	76 <i>Christianopolis</i>	80 <i>Attalia, &c.</i>

*Archiepiscopatus.*

1 <i>Bizya</i>	14 <i>Neapolis</i>	27 <i>Pedachthon</i>
2 <i>Leontopolis</i>	15 <i>Selga</i>	28 <i>Germa</i>
3 <i>Maronea</i>	16 <i>Cherson</i>	29 <i>Bosporus</i>
4 <i>Germia</i>	17 <i>Messina</i>	30 <i>Cotradis</i>
5 <i>Arcadiopolis</i>	18 <i>Garela</i>	31 <i>Eroinae</i>
6 <i>Parium</i>	19 <i>Bryfis</i>	32 <i>Carpauthus</i>
7 <i>Miletus</i>	20 <i>Dercos</i>	33 <i>Mesembria</i>
8 <i>Praconesus</i>	21 <i>Carabzyze</i>	34 <i>Gothia</i>
9 <i>Selymbria</i>	22 <i>Lemnus</i>	35 <i>Sagdia</i>
10 <i>Chius</i>	23 <i>Lucas</i>	36 <i>Phullis</i>
11 <i>Apros</i>	24 <i>Misthea</i>	37 <i>Aegina</i>
12 <i>Sypsela</i>	25 <i>Cudra</i>	38 <i>Pharsala</i>
13 <i>Nica</i>	26 <i>Soteriopolis</i>	39 <i>Metracha</i>

Bishop-

Bishopricks which have belonged to the Church of Antioch; set downe by William Archbishop of Tyre.

Sedes 1. *Tyrus*: sub qua sede sunt episc. XIIII.
Sedes 3. *Edissa*: sub hac sede sunt. episcopat. X.
lis: sub qua sede sunt episc. VIII.

Porphyreon.

Archis

Ptolemais

Sydon

Sarepta

Byblium

Botryon

Ortosia

Arados

Antarados

Pancas

Maraclea

Aractia

Tripolis

Sedes 2. *Tharsus*:

sub hac sede sunt

episcopat. V.

Sebastia

Mallos

Thina

Choricos

Poderados

Virchi

Constantia

Capron

Marcopolis

Varnon

Cedmaron

Himeria

Quarquensia

Tapsaron

Celimcos

Sedes 4. *Apamia*:

sub qua sede sunt

episcopat. VII.

Epiphania

Seluconvilla

Larissa

Valanea

Marianca

Rupania

Arethusa

Sedes 5. *Hierapo-*

Zeuma

Surron

Varnalis

Neocasaria

Perri

Ormion

Dolichi

Europi

Sedes 6. *Bostra*

sub qua sede sunt

episcopat. XIX.

Ceraßon

Philadelphia

Adraon

Midanon

Anstamidon

Belmindon

Zoroyma

Herry

Iceny

Eutemy

Constantia

Paramboli

Dionysia
Conoshaton
Maximopolis
Philippolis
Chrisopolis
Heylon
Lorea

Sedes 7 Anaverza
sub qua sunt epi-
scopat. IX.

Epiphania
Alexandris
Hirenopolis.
Cambrifopolis
Flavias
Rossas
Castravalet.
Egnas
Lysia.

Sedes 8 Seleucia:
sub hac sede sunt
episcopatus. 24.

Claudiopolis
Diocæsarea
Oropi
Dalyfanidos
Serula
Celenderis
Anemory
Titopolis
L mosy
Antiochia parva
Nephelia
Ristra
Selinuntis
Hioropy

Philadelphia par-
Hermopolis (va
Germanicopolis
Mosoda

Demenopolis
Sbydi
Synopolis
Adraßon
Myim
Neapolis

Sedes 9 Damas-
cus: sub hac sede
sunt episcopatus.
XI.

Aby
Palimpon
Laodicea
Euria
Renocora
Hiabanda
Danabi
Carathea
Hardam
Surra
Quini

Sedes 10 Amida:
sub hac sede sunt
episcopatus. VII.

Hynilon
Valentium
Arsamosata
Sophin
Caytaris
Riphi
Zeuma

Sedes 11. Sergio.
polis: sub hac se-
de sunt epif. IIII.

Byzanonias
Marcopolis
Venethall
Ermenia

Sedes 12. 7 heo-
dosiopolis: sub hac
fede sunt episco-
patus. VII.

Oricos
Maxmini
Mauriocastron
Agyamaria
Axieri
Tarosia
Palitinios

Sedes 13 Emissa:
sub hac sede sunt
episcopatus. IIII.

Arqui
Orisson
Herigem
Oragison

Metropolitani
per se sustinentes
VIII.

Piericus
Heliopolis
Laodicea
Samosata
Cyros

Pompeio.

<i>Pompeiopolis</i>	<i>Calquis</i>	<i>Germanicia</i>
<i>Mopshestia</i>	<i>Seleucia</i>	<i>Salamias</i>
<i>Adama</i>	<i>Piperia</i>	<i>Varcosos</i>
<i>Archiepiscopi.</i>	<i>Anasar,</i>	<i>Fassos</i>
<i>XIII.</i>	<i>Phon</i>	<i>Ananagarthon</i>
<i>Verea</i>	<i>Paltos</i>	



The Bishopricks which have belonged
to the Church of *Hierusalem.*

<i>Sedes 1. Casarea maritima: sub hac sede sunt episcopat. XX.</i>	<i>Triconias</i>	<i>Maabitis: sub hac sede sunt episco.</i>	<i>Tyri histor. bell. sacrilib. 14. ca. 12</i>
	<i>Taxus</i>	<i>XII.</i>	
	<i>Saltum</i>	<i>Augustopolis</i>	
	<i>Constantinianum</i>	<i>Arnidilla</i>	
<i>Dora</i>	<i>Sedes 2. Scythiopalis: sub hac sede sunt episcopat. IX.</i>	<i>Carah</i>	
<i>Antipatrida</i>		<i>Hierapolis</i>	
<i>Iamnia</i>		<i>Memfidos</i>	
<i>Nicopolis</i>		<i>Eluris</i>	
<i>Onus</i>		<i>Zora</i>	
<i>Sorantis</i>	<i>Capitolia dos</i>	<i>Virossam</i>	
<i>Raphias</i>	<i>Miru</i>	<i>Pentacomia</i>	
<i>Regium Apatos</i>	<i>Gadaron</i>	<i>Namapson</i>	
<i>Regium Hierico</i>	<i>Pelon</i>	<i>Mitrotomias</i>	
<i>Regium Livus</i>	<i>Philippus</i>	<i>Saltum Hieraticō</i>	
<i>Regium Gadaron</i>	<i>Terraconias</i>	<i>Sedes 4. Becerra</i>	
<i>Azulus</i>	<i>Clima</i>	<i>Arabia: sub hac sede sunt episcopat. XXXV.</i>	
<i>Hiaralias</i>	<i>Gallanis</i>		
<i>Azotus</i>	<i>Comanas</i>		
<i>Hippon</i>	<i>Sedes 3. Rubba</i>	<i>Adraffon</i>	
<i>Estomason</i>			<i>Dias</i>

Dias	Comis	Lennas
Medarvon	Mahederon	Diocletianopolis
Hierasson	Comocoreatos	Bergrobin
Nein	Comis Copion	Neapolis
Philadelphia	Comis Iulianos	Sebastea
Hierapolis	Comis Pygmaretho	Hiericuntos
Esuos	Comis Petius	Tiberiadis
Neapolis	Comis Anathon	Diocæsarea
Phenustus	Comis Neotis	Legionum
Philopolis	Clima Anotalis	Capitolina
Dionysius	qua Visinon.	Mauronensis
Constantianis	Comis Anochis	Gedera
Pentacomias	Comis Traliconos	Nazareth
Tricomias	Comis Nephdomos	Thabor
Conafados		Caraca vel Petra
Salu Vocaneos	Suffraganeæ.	Hadroga
Hexacomias		Aphra
Euacomias	Lidda	Helem
Comagannas	Ioppe	Faran
Comogeros	Afcalon	Helenopolis
Comoftanis	Gaza	Mons Syna.

Hakluyt Nabig.
pag. 50.

This *William* before named was an *English man*, and first Prior of the *Canons Regular* in the Church of the *Sepulcher* in *Hierusalem*, and after that the *City* was taken by the *Christians*, the *Patriarch* of *Hierusalem* made this *William* *Archbishop* of *Tyre*.

The

The B
Afr
M

Abbezensis

Abiddenfis

Abbiriten

Abberma

Abbsenfi

Abitinenf

Abbreñf

Abziriten

Acañs Fa

Acañs

Acemer

Acenienfis

Adequizi

Adrumet

Advocate

Aggeriten

Aguenfis

Aguenfis

Ajurenfis

Altiburite

Amburen

Ammod

Amphore

Ancusen

Anguenfis

Apissan

Aptucen

Aptugut

Aqua All

The Bishopricks which have beene in
Africa, Alphabetically set downe by
Miraeus in his Notitia Episcopatum.

Page 94.

Abbezensis Episcopus	Aqua-Nonensis	Bizaciensis
Abiddensis	Aquensis Regio-	Bladiensis
Abbiritenſis	rum ſive Aquifre-	Bonustensis
Abbermianus	giensis Arenensis	Bosutensis
Abbiſſenſis	Aſenſaſenſis	Botrianensis
Abitinensis	Aj-abensis	Boucarenſis
Abbrenſis	Aſſuritenſis	Bucaborensis
Abziritenſis	Aturburnitenſis	Buccomenſis
Acaſis Faventiſibus	Avicoaterienſis	Bullenſis
Acaſis Silvana	Avinicenſis	Burenſis
Acemerinianus	Avincenſis	Buritanus
Acenienſis	Auvidarcenſis	Burugiatenſis
Adequizirenſis	Aufugradenſis	Casarienſis
Adrumetinus	Auzagerenſis	Calemensis
Advocatensis	Azugenſis	Calanenſis
Aggeritenſis	Badienſis	Canianenſis
Aguenſis	Bagvaienſis	Canopitaneorum
Aguenſis	Bajeſitenſis	Capsenſis
Ajurenſis	Bahannenſis	Carcabianenſis
Altiburitenſis	Bamaccorenſis	Carianenſis
Amburenſis	Bartinizenſis	Carpitenſis
Ammoderenſis	Banzarenſis	Carthaginiensis
Amphorenſis	Bazarididacenſis	Cacenſis Media-
Ancuſenſis	Bazaritanus	(nenſis
Anguinenſis	Bazienus	Casenſis Nigrenſis
Apiſſanenſis	Bazitenſis	Caſtellanus
Aptucenſis	Betagbarenſis	Catagnenſis
Aptugitenſis	Benneſenſis	Catharenſis
Aqua Albenſis	Bucannenſis	Cathauritenſis
	Bicenſis	

D

Cario-

<i>Caviopipavorensis</i>	<i>Eptiminenfis</i>	<i>Idurensis</i>	<i>Malianensis</i>
<i>Cebarsuffensis</i>	<i>Ermianensis</i>	<i>Imuntensis</i>	<i>Mamillensis</i>
<i>Cediensis</i>	<i>Euerensis</i>	<i>Infitensis</i>	<i>Manazensis</i>
<i>Celerinensis</i>	<i>Felicianiatensis</i>	<i>Inucensis</i>	<i>Mandasus</i>
<i>Cellensis</i>	<i>Feraditensis</i>	<i>Iubaltianensis</i>	<i>Marazensis</i>
<i>Cenculianensis</i>	<i>Ficensis</i>	<i>Incundianensis</i>	<i>Marcellianensis</i>
<i>Cenensis</i>	<i>Fissanensis</i>	<i>Iziarianensis</i>	<i>Masculitensis</i>
<i>Cenestensis</i>	<i>Flumen-Piscensis</i>	<i>Labdensis</i>	<i>Masidianensis</i>
<i>Centenariensis</i>	<i>Furvitensis</i>	<i>Lacudulcensis</i>	<i>Mataritanensis</i>
<i>Centurionensis</i>	<i>Gaguaritensis</i>	<i>Lamasbensis</i>	<i>Mazacensis</i>
<i>Centuriensis</i>	<i>Garbensis</i>	<i>Lamasuensis</i>	<i>Mazulitensis</i>
<i>Ceramucensis</i>	<i>Gartanensis</i>	<i>Lambiensis</i>	<i>Medefessitensis</i>
<i>Cerramucensis</i>	<i>Gazabianensis</i>	<i>Lambiritensis</i>	<i>Medianensis</i>
<i>Cessitensis</i>	<i>Gegitensis</i>	<i>Lamiggigenfis</i>	<i>Melziten</i>
<i>Cilibiensis</i>	<i>Gemellensis</i>	<i>Lampuenfis</i>	<i>Memblofis</i>
<i>Cillitensis</i>	<i>Germaniensis</i>	<i>Lamsortensis</i>	<i>Membreffensis</i>
<i>Cincaritensis</i>	<i>Ginesitensis</i>	<i>Lamzellenfis</i>	<i>Merferar</i>
<i>Clienfis</i>	<i>Girbitensis</i>	<i>Larrenfis</i>	<i>Mesarselt</i>
<i>Clypiensis</i>	<i>Gispensis</i>	<i>Laritentis</i>	<i>Metenensis</i>
<i>Constantiniensis</i>	<i>Gittenfis</i>	<i>Legensis</i>	<i>Metensis</i>
<i>Creperulensis</i>	<i>Giviritensis</i>	<i>Lelalitentis</i>	<i>Midicentis</i>
<i>Cresmiensis</i>	<i>Gobbenfis</i>	<i>Leptitensis</i>	<i>Miditien</i>
<i>Cubdensis</i>	<i>Gratianopolitannus</i>	<i>Lettimienfis</i>	<i>Migerpen</i>
<i>Cafrutensis</i>	<i>Guirensis</i>	<i>Libertinensis</i>	<i>Milenfis</i>
<i>Cuiculitensis</i>	<i>Guazabentensis</i>	<i>Lubertinensis</i>	<i>Milcwita</i>
<i>Cullitensis</i>	<i>Gypsurientis</i>	<i>Lucimagnensis</i>	<i>Moptentis</i>
<i>Culusitensis</i>	<i>Habenfis</i>	<i>Macansianensis</i>	<i>Mulliten</i>
<i>Dianensis</i>	<i>Hermianensis</i>	<i>Macomadiensis</i>	<i>Munav</i>
<i>Dionysianensis</i>	<i>Hierpinianensis</i>	<i>Macomaronfis</i>	<i>Mustitens</i>
<i>Druensis</i>	<i>Hiltentis</i>	<i>Macrenfis</i>	<i>Mutigen</i>
<i>Drusilianensis</i>	<i>Hippensis</i>	<i>Macrianensis</i>	<i>Muznensis</i>
<i>Drusitensis</i>	<i>Hipponensis</i>	<i>Maftaritentis</i>	<i>Muzucen</i>
<i>Dusenfis</i>	<i>Hirenensis</i>	<i>Madaurenfis</i>	<i>Naragg</i>
<i>Dydritensis</i>	<i>Icofitensis</i>	<i>Margarmeliten</i>	<i>Nerenfis</i>
<i>Edistianensis</i>	<i>Iadessensis</i>		<i>Nasaiten</i>
<i>Eguilguilitensis</i>	<i>Idicrenfis</i>	<i>Magnensis</i>	<i>Nationen</i>
<i>Eguizetensis</i>	<i>Idicrisensis</i>	<i>Magomaziensis</i>	<i>Neapolit</i>
		<i>Malianensis</i>	

<i>Malianensis</i>	<i>Nebbitensis</i>	<i>Seluciamensis</i>
<i>Mamillensis</i>	<i>Neglapolitannus</i>	<i>Serrensis</i>
<i>Manazenensis</i>	<i>Nigizubitensis</i>	<i>Sertitensis</i>
<i>Mandasunutensis</i>	<i>Nomapetrens</i>	<i>Siccenfis</i>
<i>Marazenensis</i>	<i>Nonasimuenfis</i>	<i>Siccessiensis</i>
<i>Marcellianensis</i>	<i>Novasumensis</i>	<i>Sicilibensis</i>
<i>Masculitensis</i>	<i>Novensis</i>	<i>Sifaitensis</i>
<i>Maslianensis</i>	<i>Numidienfis</i>	<i>Signitensis</i>
<i>Mataritanensis</i>	<i>Nurconensis</i>	<i>Sililitensis</i>
<i>Mazacensis</i>	<i>Obbensis</i>	<i>Sillitensis</i>
<i>Mazulitanensis</i>	<i>Oensis</i>	<i>Simidicensis</i>
<i>Medefessitensis</i>	<i>Olivensis</i>	<i>Simittensis</i>
<i>Medianensis</i>	<i>Omzenfis</i>	<i>Simmaritensis</i>
<i>Melzitenfis</i>	<i>Oriensis</i>	<i>Simungitensis</i>
<i>Memblofitensis</i>	<i>Pauzerensis</i>	<i>Sinitensis</i>
<i>Membreffitensis</i>	<i>Perdicensis</i>	<i>Sinnipensis</i>
<i>Merferaritensis</i>	<i>Pisitenfis</i>	<i>Sitenfis</i>
<i>Mesarsfeltensis</i>	<i>Presidiensis</i>	<i>Sitifensis</i>
<i>Metenensis</i>	<i>Pudentianensis</i>	<i>Sitipensis</i>
<i>Metensis</i>	<i>Puppitensis</i>	<i>Solencianensis</i>
<i>Midicensis</i>	<i>Puticensis</i>	<i>Suboabburritensis</i>
<i>Miditensis</i>	<i>Putinensis</i>	<i>Subratensis</i>
<i>Migerpensis</i>	<i>Refalensis</i>	<i>Sucardensis</i>
<i>Milensis</i>	<i>Regensis</i>	<i>Sufasaritensis</i>
<i>Milcvitanus</i>	<i>Reffianensis</i>	<i>Sufetelensis</i>
<i>Moptensis</i>	<i>Rotariensis</i>	<i>Sufetensis</i>
<i>Mullitensis</i>	<i>Ruspitensis</i>	<i>Sululitensis</i>
<i>Munavilitensis</i>	<i>Rusticianensis</i>	<i>Tabaicariensis</i>
<i>Mustitensis</i>	<i>Rsubiccariensis</i>	<i>Tabanensis</i>
<i>Mutigenensis</i>	<i>Rusuccadensis</i>	<i>Tabazagensis</i>
<i>Muznensis</i>	<i>Rusuccuritanus</i>	<i>Taborensis</i>
<i>Muzucensis</i>	<i>Rufucensis</i>	<i>Tabracensis</i>
<i>Naraggaritensis</i>	<i>Sapensis</i>	<i>Tabudensis</i>
<i>Nerensis</i>	<i>Satafensis</i>	<i>Tabudensensis</i>
<i>Nasaitensis</i>	<i>Satatensis</i>	<i>Tacapitensis</i>
<i>Nationensis</i>	<i>Scillitensis</i>	<i>Tacaratestensis</i>
<i>Neapolitensis</i>	<i>Segiomitensis</i>	

<i>Tagannitensis</i>	<i>Tivicitensis</i>	<i>Vamaccorensis</i>	
<i>Tagaratensis</i>	<i>Traprurenensis</i>	<i>Vanarionensis</i>	<i>Zertenfis</i>
<i>Tagareyensis</i>	<i>Tricenſis</i>	<i>Vatarbenſis</i>	<i>Zicenſis</i>
<i>Tagorensis</i>	<i>Trigifitensis</i>	<i>Vazaritanensis</i>	
<i>Talensis</i>	<i>Trisipensis</i>	<i>Vcimaius</i>	
<i>Tamagrifensis</i>	<i>Trophimianensis</i>	<i>Vculensis</i>	
<i>Tamallensis</i>	<i>Trubascaniensis</i>	<i>Venſanensis</i>	
<i>Tamballensis</i>	<i>Tubienſis</i>	<i>Verronensis</i>	
<i>Tamiggigenſis</i>	<i>Tubiniensis</i>	<i>Veſceritensis</i>	
<i>Tanudaiensis</i>	<i>Tubalbacenſis</i>	<i>Vicenſis</i>	
<i>Tanuffensis</i>	<i>Tuburbitanus</i>	<i>Villagarenſis</i>	
<i>Tamogadensis</i>	<i>Tuburbitaronenſis</i>	<i>Viltensis</i>	
<i>Tasfaltensis</i>	<i>Tuburlicenſis</i>	<i>Vindenſis</i>	
<i>Tebeſtinus</i>	<i>Tubufubtenſis</i>	<i>Virenſis</i>	
<i>Tegulatensis</i>	<i>Tuccenſis</i>	<i>Viſitenſis</i>	
<i>Telenſis</i>	<i>Tuggenſis</i>	<i>Vivenſis</i>	
<i>Teleptenſis</i>	<i>Tullitenſis</i>	<i>Vndefitenſis</i>	
<i>Temomanenſis</i>	<i>Tumidenſis</i>	<i>Volitenſis</i>	
<i>Temitenſis</i>	<i>Tuneyenſis</i>	<i>Voſitenſis</i>	
<i>Teſaniamenſis</i>	<i>Tunſudenſis</i>	<i>Vrugitenſis</i>	
<i>Teodalenſis</i>	<i>Tunugabenſis</i>	<i>Vſilenſis</i>	
<i>Tibaritenſis</i>	<i>Turenſis</i>	<i>Vticenſis</i>	
<i>Tibilitenſis</i>	<i>Turreblanſienſis</i>	<i>Vtimarenſis</i>	
<i>Tibizabulenſis</i>	<i>Turretamallumē -</i>	<i>Vtinenſis</i>	
<i>Ticenſis</i>	<i>Turris alba (ſis)</i>	<i>Vtinicenſis</i>	
<i>Tigillanenſis</i>	<i>Turubitenſis</i>	<i>Vtinunenſis</i>	
<i>Tigillabenſis</i>	<i>Turudenſis</i>	<i>Vtunnenſis</i>	
<i>Tigifitenſis</i>	<i>Turuzitenſis</i>	<i>Vzalenſis</i>	
<i>Tigimmenſis</i>	<i>Tuſdritenſis</i>	<i>Vzittarenſis</i>	
<i>Tignalenſis</i>	<i>Tuſuritenſis</i>	<i>Vuaggienſis</i>	
<i>Tignenſis</i>	<i>Tuzummenſis</i>	<i>Vuazenſis</i>	
<i>Tignicenſis</i>	<i>Tzelenſis</i>	<i>Zamenſis</i>	
<i>Tigualenſis</i>	<i>Vagalitenſis</i>	<i>Zaraitenſis</i>	
<i>Tunicitenſis</i>	<i>Vagalenſis</i>	<i>Zaritorenſis</i>	
<i>Tiniſtenſis</i>	<i>Vagenſis</i>	<i>Zattarenſis</i>	
<i>Teſeditenſis</i>	<i>Vaienſis</i>	<i>Zellenſis</i>	
<i>Tiſilitenſis</i>	<i>Valletenſis</i>	<i>Zenitenſis</i>	
		<i>Zertenſis</i>	

Zertenſis
Zicenſis



Linus
Anacletus
Clemens
Euariſtus
Alexander
Sixtus
Teleſphorus
Higinus
Pius
Anicetus
Soter
Eleutherius
Victor
Zepherinus
Caliſtus
Vrbanus
Pontianus
Antherns
Fabianus
Cornelius
Lucius

Zertensis
Zicensis

Zipparitanus.
Zugabbariten sis

Zummenfis



The Bishops of Rome.

Ex Synops. Freig.
pag. 69.

Linus	Stephanus	Leo
Anacletus	Sixtus	Hilarius
Clemens	Dionysius	Simplicius
Euaristus	Felix	Felix
Alexander	Eutychianus	Gelasius
Sixtus	Caius	Anastasius
Telephorus	Marcellinus	Symmachus
Higinus	Marcellus	Hormisdas
Pius	Melchisedech	Ioannes 1.
Anicetus	Sylvester	Felix 2.
Soter	Marcus	Bonifacius 2.
Eleutherius	Julius	Ioannes 2.
Victor	Liberius	Agapetus
Zepherinus	Damasus (us)	Liberius
Calistus	Ursinus seu Sirici-	Vigilius
Urbanus	Anastasius	Pelagius
Pontianus	Innocentius	Ioannes 3.
Antherus	Zosimus	Benedictus
Fabianus	Bonifacius	Pelagius 2.
Cornelius	Celestinus	Gregorius M.
Lucius	Sixtus	Sabinianus

The pretended Succession of the
Bishops of Rome following.

EOr the Succession of the latter Bishops of *Rome*, of which *Boniface* the third was the first: they succeeded the former Bishops, many of them onely in name and place, but not in Title, Jurisdiction, holinesse of life, nor faith, as is hereafter shewed, and so not worthy to be named, or ranked amongst them.

1. Generally for the Title, the former Bishops of *Rome* were most of them men of great humility, their glory was to bee members of the holy Catholick Church, of which Christ Iesus was the alone head: But these latter Bishops have presumed to take upon them, the Title due onely to Christ, viz. to bee heads of the universall Church of God, and Husbands of Christs Spouse, the Church.

2. For their Jurisdiction, The former Bishops were subiect to higher powers, even to cruell *Nero*, and other persecuting Emperours. 25 of them were Martyrs; but these latter by degrees have got Jurisdiction, not onely Spirituall, but also Temporall, above Princes, and the Emperours themselves.

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Bishop o
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writeth
for mine

3. For life, the former of them were most of them holy men; these latter, most of them most wicked and virious.

4. For doctrine, for the former (their Faith was heard of in all the world: these latter are fallen from the truth, in many maine points, as afterwards followeth.

First, for Title, Pope *Pelagius* the second, in his *Title*.
 dayes perceiving that *Maurice* the Emperour went about to make and establish an universall Bishop, very much opposed it, and decreed, that no Bishop, no, not the Bishop of *Rome* himselfe, ought to be called the universall Bishop. And Pope *Gregory* his Successor writeth, *Pelag. distinct. 99*
 that none of his Predecessors ever consented to use so prophane a name, as before. *Greg. lib. Ep. 32.*

Also the said *Gregory* writeth to the Bishop of *Constantinople*, who was willing to take that Title upon him: What wilt thou answer to Christ the Head of the universall Church, that thus goest about by the name of Universall Bishop, to make all his members subiect to thee? Whom dost thou imitate in so perverse a name, but *Lucifer*, that would have beene singular, and alone above all his fellow Angels? But whereas some may object, that *Gregory* condemned the Title as unlawful to be used by the Bishop of *Constantinople*, but that it was the Bishop of *Romes* lawfull Title, the said *Gregory* writeth, Ob my Gracious Lord, I doe not quarrell for mine owne right: I speake it boldly, whosoever shall

*Tu quid Christo
 universalis Eccle-
 sia capiti in extre-
 mi iudicii dictu-
 rus es examine?
 qui cuncta eius me-
 bra tibi met cona-
 ris universalis ap-
 pellatione suppose-
 re? Quis rogo in
 hoc tam perverso
 vocabulo, &c.
 Lib. 4. Ep. 38.*

*Nunquid ego hac
 in re piissime De-
 mine propriam de-
 fendo? nunquid
 speciale iniuriam
 vindico? lib. 6. Ep.
 30.*

shall call himselfe *Universall Bishop*, or desire so to be called in the pride of his heart, is the forerunner of *Antichrist*: And *Gregory* setteth downe the mischief thence accrewing, viz. *The Universall Church*

Universa Ecclesia corrumpitur, quando is qui universalis appellatur, cadit. Greg. lib. 4. Epist. 32.

(saith he) must needs goe to ruine, whensoever hee that is the *Universall Bishop*, shall chance to fall. *Sabinianus* succeeded *Gregory*, and after him *Boniface* the third, who obtayned of *Phocas* as afterwards is set downe, that the *Bishop of Rome* should be called the Head of the Church, since which time the Pope hath beene called the Prince of Priests, and supream Head of the *Univerfall Church*, Titles due to Christ himselfe the great Bishop of our soules.

Jurisdiction.

Secondly, for Jurisdiction the Pope claimeth both Spirituall, and Temporall, not onely over all *Bishops*, and the Church of God, but above all Kings and Emperours, causing some of them to lie under his feet, some to hold his stirrop, Kings to lead his horse by the bridle, some to kisse his feete, placing and displacing Emperours, Kings, Dukes, whom, and when he list, taking upon him, to translate the Empire at his pleasure, first from *Greece* to *France*, from *France* to *Germany*, preferring and deposing whom he pleased.

3. For the life and conversation of some of them, *Batonius* reporteth, that *Boniface* the seventh was a very villaine, a Church-robber, a savage theefe, the cruell murtherer of two Popes,

Baron. Annal. 985.

Popes, thirteen, and after that, all sorts of Churchmen did it a base question, and the See was sure, and to be named *Peters Church*.

The were fifteene, and after that, Fourteene, contrary to mens common sense, viz.

1. Which read the Bible, and blesteth the

The the reaction of the tongue.

2. Which God; (leave.

They not but ignorant Hell.

Popes, and invader of *Peters* chaire; *John* the thirteenth, was accused in a Synod for Murder, Adulteries, Incests, Periuries, and vices of all sorts, &c. What was the face of the Roman Church, (saith *Baronius*) and how most filthy did it appeare, when the most impudent and base queanes bare all the sway at *Rome*, changed Sees, and gave Bishopricks at their pleasure, and (which is most abhominable, and not to bee named) placed their Paramours into *St. Peters* Chaire.

Sigon. reg. Ital. lib. 7. 963.

Baron. Ann. anno. 912

Their owne *Genebrard*, confesseth that there were fifty of those Popes irregular, disordered, and Apostaticall.

Quod per annos 150. pontifices circiter 50. a Ioanne scilicet. 8. ad leonem. 9. a virtute maiorum prorsus defecerint. Genebrard. Chron. lib. 4 pag. 553 Coloss. 3. 16

Fourthly, for their Doctrine, some of it is contrary to the Word of God, pernicious to mens consciences, and iniurious to Christ himselfe, viz.

Iohn 5. 39 Psal. 1.

1 Whereas Christ hath commanded us to read the holy Scriptures; and the Holy Ghost blesseth them that delight therein.

The now Church of *Rome* forbiddeth the reading thereof to the Laity in the vulgar tongue, without speciall licence.

2 Whereas Christ hath taught us to pray to God; (and *St. Paul* (to call on him in whom wee beleeve.

Rom. 10. 14.

They invoke Saints, in whom they doe not beleeve, and call on some, whom they are ignorant of, whether they be in Heaven or Hell.

E

3. where-

Matth. 26. 26

3 Whereas Christ hath commanded us to receive the Sacrament of the Lords Supper in both kindes, in his holy institution (as it is set downe in the holy scripture.)

They now sacrilegiouſly forbid the people under a Curſe, the *Symbol* of Christs precious blood.

Heb. 13. 4

1 Cor. 10. 9

4 Whereas holy Scriptures testify, that marriage is honourable unto all men, and the bed undefiled; and also that Enoch walked with God, and begat sons and daughters: And againe, that Enoch walked with God, Gen. 5.

*Gravius peccare
sacerdotem si uxorem
ducat, quam
si domi concubina
m foveat. Coster
enchyrid. cap. 17.
prop. 9.*

They now teach Doctrines of Devils, forbidding Marriage to Priests, and that it is better for a Priest to have a concubine then to marry. Doe these priests thinke you walke with God? and whereas they make marriage a Sacrament conferring grace, they deprive their Clergy of this grace.

1 Cor. 14.

5 whereas Saint Paul teacheth us to pray in spirit and understanding.

They teach men to pray in an unknowne Tongue without understanding.

6 Whereas the worship of Images is flatly forbidden by God in his morall Law, under Gods curse, *Confounded be all they that serve graven Images.*

They now command due worship, and veneration to be given to Images, under the Popes curse.

7 Whereas

7 Whereas God curseth all them that adde *Rev. 22. 18. 19.*
or diminish to his holy word.

They have made many new Articles of Faith, contrary to Gods holy word; & curse them that observe them not.

8 Whereas holy Scripture teacheth us to
relye onely on the merits of Christ, which *Bel-* *Psal. 2. 12. Blessed*
larmine confesseth to be the safest way. *are, all they that*
trust in him.

They ioyne their owne merits with Christs *Bell. de iustif. 50*
merits. *l. cap. 7.*

9 Whereas we are to build our Faith on the
Scriptures which cannot erre.

They on the Pope and his Church, which *Regula credendi*
doe erre. *certissima & tu-*
tissima Bell. de
verbo Dei.
lib. I. cap. I.

10 And whereas St. Paul telleth the *Roman*
Church that they are not the roote, but a
branch grafted into the Tree; and bids them
take heede of Pride.

Yet now the Church of *Rome* will not ac-
knowledge her selfe to be onely a branch or
member of Christs Church; but will bee
the Roote or Head of the holy Catholicke
Church, and teach that no man can be saved
unlesse he be a member of that Church.

Thus you see how the latter Popes of *Rome*
differ from the former Bishops in Title, in lu-
risdiction, in holinesse of Life and Doctrines:
so not worthy to be numbred amongst them,
or to be accounted their Successors.



TO THE SUCCESSION

of Bishops, I have added the succession
of the Emperours of *Constantinople*, who
have many of them opposed the
Popes greatnesse, and Doctrines, and al-
so the Emperours of *Ethiopia*, who
have never beene subject to the
Pope, as farre as I can read, viz.

The Emperours of *Constantinople*, before the division.

<i>Constantinus</i>	<i>Zeno</i>	<i>Iustinianus</i>
<i>Constans</i>	<i>Anastatius Dicorus</i>	<i>Leontius</i>
<i>Constantius</i>	<i>Iustinus</i>	<i>Abdimarius</i>
<i>Iulianus Apostata</i>	<i>Iustinianus</i>	<i>Philippus Bardanus</i>
<i>Iovinianus</i>	<i>Fl. val. Iustinus</i>	<i>Artemius seu Ana.</i>
<i>Valentinianus</i>	<i>Tib. Constantinus</i>	<i>Theodosius (statius</i>
<i>Gratianus</i>	<i>Mauritius Cappa-</i>	<i>Leo 3 Isauricus</i>
<i>Theodosius (rius</i>	<i>Phocas (dox</i>	<i>Constantinus Co.</i>
<i>Arcadius & Hono-</i>	<i>Heraclius</i>	<i>Leo 4 (pronymus</i>
<i>Theodosius 2</i>	<i>Constantinus</i>	<i>Irene</i>
<i>Martianus</i>	<i>Constans (natus</i>	
<i>Leo</i>	<i>Constantinus Pogo</i>	

Emperours since the Division.

<i>Nicephorus (ates</i>	<i>Leo Arminus</i>	<i>Theophilus</i>
<i>Michael Curopa-</i>	<i>Michael Balbus</i>	<i>Michael</i>
		<i>Basilus</i>

Basilus
Leo Philo
Alexander
Constanti
Romanus
Nicephorus
Ioan Cimi
Basilina P
genitus
Constanti
Romanus
Michael
Michael
ses
Zoe
Constantin
nonachus
Theodora
Michael

Baazena
Lacasen
cius Eun
Philippo f
tizatus
Baazena
Mesue
Seftua
Agdula
Agba
Mali
Akle
Didima

Basilus Macedo	Isacius Comnenus	Henricus
Leo Philosophus	Constantinus Ducas	Petrus Altisio do-
Alexander	Romanus Diogenes	rensis
Constantinus	Mich. Parapina-	Robertus
Romanus	cus	Balduinus
Nicephorus Phocas	Niceph. Botonia-	Michael Palaolo-
Ioan Cimifces	tes	gus
Basilina Porphyro-	Alexius Comne-	Andronicus Pala-
genitus	nus	ologus
Constantinus	Caloioanes	Andronicus Iunior
Romanus Argyrus	Manuel comnenus-	Ioannes Palaologus
Michael Paphlago	Tryphon	& Ioannes Cata-
Michael Calapha-	Andronicus Com-	cuzenus
tes	nenus	Emanuel Pala-
Zoe	Isacius Angelus	logus
Constantinus Mo-	Alexius Angelus	Ioannes Palaolo-
nonachus	Alexius Iunior	gus
Theodora (ticus	Balduinus Comes	Constantinus Pa-
Michael Stratio-	Flandria	laologus

Emperours of Æthiopia.

Baazena	Autetes	Asgehba
Lacasa sen Cādace	Alda	Asguiba
cuius Eunuchus a	Zeahim de Rama	Samra
Philippo fuit bap-	Gafeles	Aiba
tizatus	Besefcoch	Stendhen
Baazena	Azgua	Zacham
Mesue	Agua	San Igaam
Seēna	Hherch	Alamida
Agdula	Befane	Achinna
Agba	Guachena	Abraham & Azba
Mali	Hadas	fratres, deinde so-
Akle	Saghell	lus Abraham
Didima	Affe	Asfa

Asba
 Albamedon
 Abra
 Sahell
 Ghebez
 Sekul
 Azba
 Abra & Adakana.
 Zaham
 Amida
 Saham
 Azba
 Zahan
 Gabed
 Iacob & David
 Arma (frat.
 Zittabana
 Iacob
 Constantinus
 Beth Esrael
 Gabra Maschall
 Nalek
 Bazen
 Bensaghed
 Bahar Saghen
 Gherma Aapher
 Saliuba
 Callula Sion
 Sargue
 Zarai
 Bagaharnai
 Gianscheda
 Zeonechia
 Malgeret

Sepharad
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 Madai & Sahada
 regina
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 Arma Cullandin
 Sbinahanni

Treda
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 Gabez fil. Treda
 Gabez Nep. Tred.
 St. Zalibala (da
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 Naakmolah
 Icum Nuam
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 David
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By what meanes the Papall Monarchy
hath beene raised, and how it hath beene,
and is upheld.

CHAP. VI.

Here was a Time when the Bi-
shops of *Rome* were generally
holy men, painefully labou-
ring in the Lords Harvest, ma-
ny of them suffering Martyr-
dome: And then they acknow-
ledged our Lord Iesus Christ to bee the onely
Head of his Church.

*I.
Of the primi-
tive estate of
the Bishops of
Rome.*

Pope *Pius* the second testifieth, that before
the *Nicen* Councell, the Bishops of *Rome* had
small or no respect: That Councell divided
the Regiment of the Church into foure Patriar-
chall Sees; *Rome*, *Alexandria*, *Antioch*, and
Hierusalem.

*Aeneas Silvius in
Epistola 301,
Ante Nicenum
Concilium sibi
quisque vivebat,
& ad Romanam
Ecclesiam parvus
habebatur Re-
spectus.*

They had all equal Authority given them
in their owne Provinces, as appeareth by eight
Councells, cited at large by Docto *Willet*.

Afterward there was a certaine Priority,
not of Iurisdiction, but of Order granted
unto the Patriarch of *Rome*; as to have the

*Synopsis pag. 148
Can. 28. quia urbs
illa imperaret.*

first

first place, to sit first; To give sentence first, for that *Rome* was then the Imperiall City: This reason is yeelded in the *Calcedon* Councel. And this was the estate of the Church of *Rome* for the first 600 yeeres, which is the time wherein Bishop *Jewell* challengeth the *Romanists* to shew any Orthodox, Father, Councell, or Doctor, that taught then as the present Church of *Rome* doth now: Of this period the first 300 yeeres were the very flower of the *Primitive Church*, because in those dayes the truth of the *Gospell* was infallibly taught by Christ and his Apostles, and also by others, of whom some of them lived to see, heare, and converse with the holy Apostles and Disciples of Christ. And in that time these Popish Tenets following were unknowne, as one writeth, *Their Papall Indulgences were then unhatched, their Purgatory fire was then unkindled to make their kitchens smoake as now: Their Masse was then unmoulded: Transubstantiation unbaked: the Treasury of Merits was unminted: the Popes transcendent power was uncreated: Ecclesiastiques were unexempted, and deposing of Kings was then undreamed of: The Lay-people were not then cosened of the cup: Communion under one kinde was not then in kinde: It was not then knowne that Liturgies and Prayers were publickly made in an unknowne tongue: They did not then worship or adore any wooden or breadden God: They worshipped that which they knew, and that in spirit and truth.*

Protest. Evidence.

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This was the Primative state of the Roman Church, but afterwards (I read) that Church-men began to loath the humility of Christ, the patient suffering of Martyrdome, the riches of Faith, and other spirituall treasures, which were the glorious ornaments of the Primative Church: And hereunto they preferred the Riches and Honours of this World. In stead of being members of the Church of God, the Roman Bishops would be heads thereof, and for the Crowne of Martyrdome wherewith many of the Bishops of Rome were crowned, they weare a Triple Crowne, and their Pastorall staves quarrelled with the Imperiall and Regall Scepters, and brought them into subjection.

How they got above their fellow-Bishops.

As Boniface the third obtained with much contention of Phocas, who murdered his Master Maurice the Emperor, the Title of Vniverfall Bishop, and that the Church of Rome should be head of all Churches.

Popes Title.
Egit is ab initio
administrationis,
cum Phoca, ut
Romana Ecclesia
esset omnium ali-
arum caput, nec
sine multa conten-
tione Apostolica
sedi datum. Sabel.
Ennead. 8. lib. 6.
pag. 396.

This Phocas murdered also the Emperesse with her children, and being displeased with Cyriacus Patriarch of Constantinople, (who would not allow of his cruel Murthers) gave the Title which he claimed, to Boniface Bishop of Rome.

This murderer tyrannizing over the Nobility: some of them with Photinus (whose wife he had ravished) tooke him, and cut off his head, feete, and privities, giving his body to the souldiers, who burnt it.

For this read Mounf. Plessis his History of the Papacy, who proveth it by many Testimonies.

Platina reports, that since this time the Popes have in all their Mandats used these words;

In vita Bonifacy.

Plat.in vita
Bon. 3.

Baronius.

Volumus and *Jubemus*, we will and command.

Also Pope Adrian the second, flattering another Traytor, viz. Basilus, who had murdered Michael the Emperour, the said Basilus deposed Photius, Patriarch of Constantinople, who had debar'd him from the Communion, for his murders; and advanced the Bishop of Rome, suffering none to enter the Councell then called, that did not subscribe to the Popes Supremacy: This Basilus also came to an untimely death, being killed by a Stagge: and thus was the Supremacy founded.

Sabell. Ennead. 8.
lib. 7. pag. 415.

Stephanus 9. *Ec-
clesiam Mediola-
nensem qua à se-
poribus Apostolo-
rum libera fuit,
sub obedientiam
Romani Pontifi-
cis redegit. Ze-
ged. specul. Pop-
tis. pag. 15.*

How the Pope got
above Emperours.

Donnus the first, subiected the Church of Raven-
na to the Papacy, by the helpe of Theodore the
Arch-bishop. After whose death Felix Archbishop
his Successor, going about to shake off the Roman
yoke, had his eyes put out with a hot Iron, and
was banished into Pontus

Stephen the ninth subdued the Church of Millan
to the Papacy, which had beene free from the A-
postles time.

The Pope having exalted himselfe above his fellow
Bishops, it grieved him to be subiect to Kings or Em-
perours, and to subdue them, hee distracted both
Church and State in the point of Image-worship,
which caused much blood-shed in Christendome.
The Emperours, Leo, Haurus, Constantine, Ni-
cephorus, Stauratius, Leo Armenus, Micha-
el Balbus, Theophilus, and other their Succes-
sors opposing them in the East. And on the other side,
Gregory the second and third, Paul the first, Ste-
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phen 4, Adrian 1, and other Popes stily upholding them in the West.

And for this cause the Popes stirred up the subiects against the Emperours, absolving them of their Oathes, and excommunicating the Emperours, and divided the Empire, and thus it being weakned by degrees, they brought also the Emperours in subiection to them.

Gregory the third did excommunicate his Lord and Emperour Leo the third: who was desirous to abolish the worship of Images, (then creeping into the Church) and caused them to be defaced.

Also the said Pope forbad the Italians to pay the said Leo tribute, or to obey him: Vpon this Sentence and inhibition of Popes, part of Italy rebelled against their Emperour, and laid violent hand upon his Deputies and Lieutenants, of whom they slew two, and put out the eyes of a third: by reason of which uprore and tumults ensuing, part of the Country that rebelled, was conquered by the King of Lombardy and Rome: and the Dominions of the Roman Duke-dome, fell unto the Pope: So the Pope, who till that time had beene a Bishop onely, became by such meanes a temporall Prince.

Pope Zachary the first absolved Pipin, and the French from their Oathes to Chilperich King of France; who being put into a Monastery, Pipin was made King in his stead: for reward hereof the Exarchat of Ravenna, and other lands are given to the Papacy; which lands are now

Sigon. de reg. Ital. lib. 3. ne ei tributum darent, aut alia ratione obediunt, indixit.

Zacharias Papa ex auctoritate sancti Petri Apostoli mandat populo Francorum ut Pipinus, qui potestate regia utebatur, etiam nominis dignitate fruereetur. Ita

Hildericus ultimus Merovingorum qui Francis imperabat depositus est, & in Monasterium missus est. Marian. Scot. historia. lib. 3.

called Saint Peters Patrimony : and by this meanes also the Popes Temporalities are increased.

*Zeg. spec. Pont.
pag. 15.*

Nicholas the second giveth *Apulia, Calabria, and Sicilia* to the Normans, conditionally, that when they should conquer those Regions, and take them from the *Greekes*, they should hold them of the Papacy, and pay an Annual tribute for them.

*Gregor. 7. primus
imperium Pontifi-
cum cōdidit, quod
successores invito
mundo, invitum
Imperatoribus a-
deo duxere, ut in-
feros, superos in
servitutem rede-
gerint, &c. A-
vent. lib. 5.*

*Formula Decreti
extat. C. si quis
deincep.*

Gregory the seventh before-called Hildebrand founded the Pontificall Empire, which his Successors have enjoyed to this day in despite of the world, and of the Emperors.

For although since the time of Charles the great, the Popes have often opposed the Emperors : Yet it was not the will of Almighty God to suffer them totally to cast off the yoke of obedience, by holy Writ invested upon Princes, untill the time of this Gregory : who contrary to the custome of his Predecessors, usurped the Papacy without any consent of the Emperor at all. And he also decreed, that Hee had not onely power in Heaven to binde, and to loose, but also that he had plenitude of Jurisdiction in Earth, to take away, and to give Empires and Kingdomes, and Principalities, &c. Henry the fourth being then Emperor, although infinitely perplexed with the Warre of Saxony, yet to suppress this novell pertinacy of this Pope, calleth a Councell at Wormes, in which a Decree was made : That

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subhence Hildebrand, a fugitive Monke, first of all o-
ther, incroached upon the Papacy, without the good li-
king and privity of the Emperor, constituted of God to
be his Soveraigne Lord, and that contrary to the cu-
stome of his predecessors, contrary to Law, and contrary
to his oath of Instalment, &c. ipso facto he was de-
posed: Hildebrand receiving this sentence, ex-
communicateth the Emperor: Him he pro-
scribeth, depriveth of all Kingly authority, de-
spoileth of his Kingdomes, and absolveth his
Subiects from their Oathes of obedience: Some
of the Princes of Germany taking notice of this
Curse, and threatning a revolt: This great Em-
peror being a man neither unlearned, nor a co-
ward for he had fought above 60. battels) was
compelled to waite barefooted, clad in canvas,
with his Empresse and his son, 3 daies at the Popes
gate for Absolution: to whom also, in token
of obedience, he resigned his *Imperiall ornaments*.
The Pope fearing that the Emperors great sto-
macke would not digest this indignity, for all
his absolution given, goeth about to depose
him; and sendeth an *Imperiall Crowne* to Rodulph
Duke of Sweria, the Emperors brother in law:
who although he was his Leige-man, and had
received many benefits from him, yet seduced
by the Pope, he taketh upon him the title of Em-
peror, and invadeth the lands of his Soveraigne:
The Pope, to helpe, reneweth his excommunications,
and sends forth his *Mandats* full stuf with fury.

Platina in vita
Gregor. 7.

Vespergen. Cronie.
pag. 170.

*Vespergenſis Chro.
folio 172. Fertur
in extremis poſi-
tus & abſciſſam
dextram intuitus
ad Episcopos, qui
forte aderāt, gra-
viter ſuſpirans
dixiſſe, Ecce hac
eſt manus qua
Domino meo Hen-
rico fidem ſacra-
mento firmavi,
&c.*

Henry, after many bickerings, in a battaile o-
verthroweth Rodolph, who being deadly woun-
ded, and having loſt his right hand, ſaith to
his Biſhops who were preſent, looking upon
his hand, *My Lords, this is the hand with which I
plighted my faith to my Lord Henry, at your intrea-
ties thus and thus many times, it hath unfortunately
fought againſt him: Returne yee, and make good your
firſt Oath to him: I am to depart to my Fathers.* Ro-
dolph being dead, Henry calleth a Councell at
Brixia, where the Acts of Hildebrand being ex-
amined, he had iudgement to be depoſed and
expelled; *For unadviſedly preaching of Sacriled-
ges and Faſtions, defending periuries, and ſcandals, a
beleever of dreames and divinations: a notorious Ne-
gromancer, a man poſſeſſed with an uncleane ſpirit, an
Apoſtata from the true faith, &c.* This being done
the Pope ſtirreth up the Saxons to create Har-
man Prince of Luxenburg, Emperor, who was
ſlaine by a Woman with a ſtone caſt from a
wall: Then hee ſeduceth Egbert Marqueſſe of
Saxony, to take upon him the Empire, who was
ſlaine in a Mill by the Emperors Guard, hard
by Brumſwicke. All theſe plots failing, the Em-
peror Henry calleth an Eccleſiaſtical Diet,
wherein Hildebrand is againe condemned and
depoſed; and Gilbert Archbiſhop of Ravenna,
is choſen Pope, and called Clement the third:
Hildebrand dyed in exile; after whoſe death Vr-
ban intruded upon the Papacy, aided with the
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Düches *Matildas* money, and the Armies of the *Normans*, who confirmeth *Hildebrands* Decrees, and also draweth into Parricide the Emperor *Henries sonne, Conrade*, who was by his father made Viceroy of *Italy*: and the Pope bestowing *Matilda*, the rich Princesse upon him, they expulſe *Clement*. But *Urban* the Pope, and *Conrade* being quickly diſpatched, *Paschal*, by the aforeſaid Faction, was made Pope: who reviveth *Hildebrands* curſe againſt *Henry*, and procureth the Emperors other ſonne *Henry*, to take Armes againſt his Father, and to take upon him his Imperiall ſtate: *Henry* the Father, whom they could not quell by force, was taken by treaſon, againſt publique oath of ſafe conduct, as he was travingling to *Ments* to a Diet, and ſo was degraded by his Sonne, and by him committed to priſon, where he finiſhed his troubleſome dayes in moſt miſerable manner.

Cardinall *Baronius* commendeth to the ſkies young *Henry* the Emperors ſonne, for rebelling againſt his naturall Father, for depoſing, imprifoning, and bringing him with ſorrow to his grave: what *Turke* or *Savage* would bee the encomiaſt of ſuch unnaturall villanie?

Baron. ann. 1106.

Thus by the meanes before named, the Papacy hath obtained ſuch greatneſſe, that whereas before, the Popes were to have the allowance and confirmation of the Emperors: ſince

Gregory

Gregory the seaventh time, the Emperours crave the Popes allowance and confirmation.

King James in his
premonition to all
Christian Monarchs.
pag. 23.

And whereas before the Emperours deposed the Popes, the Popes since have deposed Emperours. The Christian Emperours were for a long time so far from acknowledging the Popes superiority over them: as by the contrary, the Popes acknowledged themselves for their vassals, reverencing and obeying the Emperours as their Lords: Read but the Letters of Gregory the great, and of the other ancient Bishops of Rome to the Emperours, and it will manifestly appeare.

Sigebert. ad annũ
773.
Waltham and others
cited by King James.

And for creating of Popes, the Emperours were in so long and continuall possession thereof, as that a Pope (in a Synode of 150 Bishops and Abbots) did ordaine, That the Emperor Charles the great should have right of choosing the Pope, and ordaining the Apostolique seate: Nay further he ordained, That all Archbishops and Bishops should receive their investiture from the Emperor, or else to be of no availe, and that a Bishop wanting it, should not be consecrated; pronouncing an Anathema against all that should disobey this sentence: And that the Emperours assent to the Popes Election was a thing ordinary for a long time: Platina, & many of the Popes writers beare witnesse: And Bellarmine himselfe cannot deny it: indeed he confesseth, that Emperours and Kings either alone, or with the Clergy, or people choose Popes: It appeareth saith he, that Iustinian the Elder, after the recovery of Italy suffered no man to be created Pope without his approbation,

vita Pelagij
Gregor. 1. & Severin.
Lib. de Clericis,
lib. 1. cap. 9.

and

and that this custome continued untill the time of Constantine the fourth : It appeareth also that the right of choosing the Roman Bishops to bee granted to Charles the Great, by Adrian the first, and the like to be granted to Otho by Leo 8. Nay, the Popes were forced then to pay a certaine summe of mony to the Emperors for their Confirmations : and this lasted almost 700 yeeres after Christ, witnesse Igebert and Luitprandus, with other Popish Historians.

And for the Emperors deposing of Popes, there are divers Examples : As the Emperor Otho de-^{King James lib.} posed John the twelfth for divers crimes and vices, especially of Lechery.

The Emperor Henry the third in a short time deposed three Popes, Benedict the ninth, Silvester the third, and Gregory the sixth, as well for the sinne of Avarice, as for abusing their extraordinary Authority against Kings and Princes.

But now the case is altered; the Emperors are to crave the allowance of the Pope, and the Popes depose Emperors, as I read, that Gregory the seventh deposed Henry the fourth, and Boeslaus the second King of Poland : Pope Zachary deposed Childerick K. of France, and placed Pipin in his place, a man more fit to governe. Boniface 8 deposed Philip of France : Innocent 3 deposed the Emperor Otho 4, and our K. John of England. Innocent 4 Frederick 2: Gregory 10 tooke the Empire of the East from Baldwin the second, who was lawfull heire to it,

Lib. more worke
for a Masse-Priest.
pag. 4.

*Anton. Nebrissen-
sis de bello Navar-
rensi. Cap. 12.
Saunders de schis-
mate Ang. lib. 1.
pag. 108.*

⁴
How above the
Church,

John King of Navarre; by Julius the second, who gave away his kingdom of Navarre to the King of Spaine; Paul the third excommunicated King Henry the 8, and Pius 5, Queene Elizabeth: thus the Popes have dominated over Kings and Emperors.

Moreover, the Pope having exalted himselfe above all his fellow Bishops, and having got dominion over Kings and Emperors, he prevailed also over the Church of God in the Lateran Councell, where his flatterers set him above a generall Councell, that is, above Gods Church, a generall Councell being the representative Church of God here on earth. The Pope is now triumphant, exalting himselfe as God: in making Articles of Faith, and his owne word and definition of equall authority with holy Scriptures; with dispensing with Gods Lawes; pardoning sinne not onely past, but to come; delivering soules out of Purgatory, controuling and iudging all men, himselfe to be iudged of none; professing (as it is recorded of Gregory 7) that as God hee could not erre.

*Quasi Deus sit, errare non posse gloriatur: Abert.
Annal. Boiorum lib. 5. pag. 573.*

King James to all
Christian Princes.
pag. 130

To conclude with the words of our late Sovereigne Lord King James, viz. The Bishops of Rome for the first 300 yeeres after Christ, did claime a Primacy of order onely, subject they were to generall

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generall Councils : And even but of late did the
 Countsell of Constance depose three Popes, and set up
 the fourth, and untill Phocas his dayes (who mur-
 dered his master) they were subiect to Emperors.
 But now they are become Christs Vicars, nay Gods
 on Earth : Triple-crowned, Kings of Heaven, Earth,
 and Hell, Judges of all the world, and none to iudge
 them : Heads of the Faith, absolute deciders of all
 controversies, by the infallibility of their spirit, ha-
 ving all power both spirituall and temporall in their
 hands : The High Bishops and Monarchs of the whole
 earth; Superiors to all Emperors and Kings, yea su-
 preame Vice-Gods, who whether they will or not, they
 cannot erre. How they are come to this top of great-
 nesse I know not : as for mee, Paul and Peter I know,
 but these men I know not : And to doubt of this, is to
 deny the Catholicke Faith : Nay the world must be tur-
 ned upside downe, and the order of Nature inverted,
 (making the left hand to have place above the right,
 and the last named to be first in Honour) that this Pri-
 macy may be maintained.

*Bel. de Rom. Pon-
 tif. lib. 1. cap. 17.*

5 For meanes to get money to support Papa-
 cy, they have invented many ; as,
 Pope Boniface the eighth first instituted the
 sale or Market of Pardons; hee first made par-
 dons extend into Purgatory : Of their blasphemous
 Bulls and Indulgences, read a booke
 called *Fiscus Papalis*.

5. Meanes to get
 Money.

*Agrippa de vanit.
 scientiarum. cap.
 61. primus indul-
 gentiarum nundi-
 nas instituit; pri-
 mus in purgatori-
 um extendit indul-
 gentias. idem.*

Gg 2

The

The summes of mony which the Pope receiveth for first fruits, Palls, Indulgences, Bulls, Confessionals, Indults, Rescripts, Testaments, Dispensations, tot quots cannot be counted.

Bal.

The Arch-bishop of Ments paid for his Pall to the Popes, 26000 Florens.

The Curtezans of Rome pay yeerely about 40000 Duccats.

Irenaus Rodog.

The Popes Legats demanded, or received for Chrisme in one City before named, 80 pound weight of Gold.

What may he have in all other places also for Palls, Curtezans, and Chrisme?

Trisag. pag. 760

In the time of Pope Martin 5, there was brought out of France to Rome, nine times 1000000. Crownes: What then might the Pope have out of Germany, Spaine, England, and other Countreies?

Pag. 640.

You may see a relation of the Popes receipts out of England in Bishop Jewels defence.

The Popes Treasure issuing out of Purgatory only, is inexhaustible: a Mint lately found out, and possessed by the Pope alone; for no Patriarch in the world hath any share in it, or ever had: For the Popes meanes, it is reported, That Sixtus the fourth was wont to say, that the Pope could never want money so long as his hand could hold a pen.

De Pont. Rom. pag. 86.

Boter. Papa non deerunt pecunie, quamdiu ipsi manus erunt calamus.

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It is very cleare and manifest that the Popes gather together more Gold and Silver by Annates, First fruits or vacancies, by Presentations, Resignations, in Favours, Recommendations, Dispensations, for Age and Regularity of bodily infirmities, by Graces, or Favours expectative, revolutions, Benefices vacant exemptions of visitations, creations of Notaries, and protonotaries Apostolique: for *non obstantes*, for Indulgences to secular Priests, for Revocations, for tolleration and suffering of Concubines, and for divers such like chaffer then all the *Roman* Monarchs ever could collect or raise from all quarters of the world, during the time that the *Roman* Monarchy was in most flourishing estate. There is a Complaint at this day in Writing of the Kingdome of France, That the Popes had wont yeerely to draw out of that Realme onely about eight and twenty tunnes of Gold. Iohn the 22 left after his death in his Treasury about 250 Tunne of Gold, as Petrarch reporteth.

In the yeare 1538, the Popes first fruits out of Europe, came to the Summe of 2468043 Florens, beside 900000 Florens which he made of Elections, Dispensations, Pluralities, &c.

*Ex theat. Monar.
Papalis Trisag.
pag. 760*

For the Popes State and Magnificence, it is set downe in the Bookes called *Ceremonie Ecclesie*

6. Popes Magnificence.

Sacrarum Ceremoniarum. lib. 1. pag. 17.

Romana, in words to this effect: *Whensoever the Popes holinesse is perswaded to ride on horsebacke, then must the Emperor or King which is present, hold his stirrop, and after a while, lead the horse by the bridle in his hand. And alwayes when the Pope will be carried in a Chaire; then is the Emperor or King, whosoever it bee, bound of duty to bow downe his necke, and to take up the Chaire upon his shoulders. And likewise, when the Pope goeth to Dinner, the duty of the Emperor or King, is to serve him with water, wherewith to wash his holy hands: And he must be sure to attend at the Table, untill the first course bee served; And all men living are bound of Duty, as soone as they come within his presence, to fall three times downe upon their knees, and then to kisse his feet; And wheresoever he passeth by, there must they all fall downe upon their knees, and worship him,* &c. as it is set forth in the Booke aforesaid.

The Heralds cry before him *Abasso*, *Abasso*, all downe on your knees. *Dist. 19. 11. 96. Baldr. ult. cap.*

7. For his Munificence and gifts. *Camden in the life of Q. Elizabeth 141. Idem ibidem.*

As you have scene the Popes Magnificence, so his munificence, and largesses issuing out of his Treasury, are not very great, as Pope Clement the 8 gave to *Tyrone*, for all his good services in *Ireland*, a plume of *Phenix* feathers: And *Urban* the third gave *Earle John*, sonne to *Henry* the second King of *England*, a Coronet of *Peacocks* feathers; *Lea* the tenth gave a *Rose* to *Fredericke* Duke of *Saxony*; and *Julius* the second, a sword to King *Henry* the seventh: And some

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some Princes they reward with Titles, or give them their feete to kisse for a favour. And oftentimes he payeth his men of Warre with his treasure issuing out of Purgatory, as *Clement 6* gave to his crossed Souldiers by his Bull, power, every one of them, to deliver three or foure soules out of Purgatory, even when they would. And by reason of this his wealth, and greatnesse before named, the Pope taketh upon him superlative Authority, and he is very unlike our Lord and Saviour, whose Vicar he pretendeth to be: for whereas Christ paid tribute to *Cesar*, hee maketh *Cesar* pay him tribute: And whereas Christ washed his Disciples feet, the Pope maketh the Emperour his Lord, kisse his feet.

The summe of all is, the now *Romish* Pontificall Church had her birth or beginning in *Boniface 3*, who got the Title: Began to reigne and come to her Kingdome in *Gregory* the seaventh, *Anno 1075*, and triumphed in *Leo* the tenth, and being come to this height, maintaineth her selfe by divers politique devices, as after is set downe.

To confirme the forenamed relation of the Popes rising, reade *Guiccardines* history, who in the latter end of his fourth booke, not onely denieth the feigned Donation of *Constantine*, but

8: His Relation.
Lib. 4. prope ad finem.

affirmeth, that divers learned men reported, that *Silvester* and he lived in divers Ages. Then he sheweth how obscure and base they were, during the time that the barbarous Nations made havocke of *Italy*. Secondly, that in the institution of the *Exarchat*, the *Popes* had nothing to doe with the Temporall Sword, but lived as subiect to the Emperors: Thirdly, that they were not very much obeyed in matters Spirituall, by reason of the corruption of their manners. Fourthly, that after the overthrow of the *Exarchat*, the Emperors now neglecting *Italy*, the *Romans* began to be governed by the advice and power of the *Popes*. Fifthly, That *Pipin* of France, and his sonne *Charles* having overthrowne the Kingdome of the *Lombards* gave unto the *Popes*, the *Exarchat*, *Urbis*, *Ancona*, *Spoletto*, and many other Townes and Territories about *Rome*. Sixthly, that the *Popes* in all their Bulls or Charters, expressed the date of them in this forme; Such a one our lord the Emperor reigning. Seventhly, that long after the translation of the Empire from *France* to *Germany*, the *Popes* began to make open protestation; that the pontificall dignity was rather to give Lawes to Emperors, then to receive any from them. Eighthly, That being thus raised to an Earthly power, they forgot the Salvation of Soules, Sanctity of Life, and the Com-

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Commandements of God, Propagation of Religion, and Charity towards men. And to raise Armes, to make Warre against Christians, to invent new devices for the getting of money, to profane Sacred things for their owne ends, and to enrich themselves, their Children, and kindred, was their onely study; and this is the substance of *Guiccardine* in that place; an Author above all Exception.

Having thus a little glanced at the meanes by which the present demerits of the Church of Rome, were first gotten, and increased: Let us consider by what Policies, the Monarchie hath beene held up in respect, and magnificence.

The policies by which the Popes keepe that which they have,

The donation of several Kingdomes to those that have no right, or Title to them, but from the Pope, and in force of his Donation, cannot but oblige them to him.

Their allowance of Marriages prohibited by God and Nature; the issue of which cannot but uphold the Popes infinite Authoritie, without whom, their Birth is unnaturall, and their persons not capable of their Estates.

Their dispensing with Oathes of Princes, which both preferue their Credits, in not being perjured, as they thinke (since allowed by the Church) and also get somewhat, for which they cannot be unthankfull to the Papacy.

Their State hath the firme foundation of

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any, as being laid in the Conscience of men, by perswading them of their infallible Power, and their Ecclesiasticall, and temporall Iurisdiction, which they have over Heaven, Hell, Earth, and Purgatory.

The Choosing of younger Sonnes of potent Families into their Cardinall-ships, by which meanes, the whole Lineage are ready to support him, as the chiefe staffe of their Brothers, or Cozens preferment.

The innumerable Preferments of men of all sorts and humors, as having well-nigh in their disposing all the Benefices & Bishopricks of *Italie*, halfe in *Spaine*, divers in *France*, and *Germany*, which keepe the Clergie in an infallible bond of Allegiance, especially enjoying divers priviledges, which they of the temporality are not capable of.

The multitude of *Friers*, their spirituall Knights of Souldiers, whose hopes depend upon his safety, are knowne to be more then a Million whereof halfe at the least, would grow fit to be imployed in any Warlike service, and all them are maintained at other mens costs, themselves not disbursing a penny.

The readinesse of their Ministers to kill such as resist them, cannot but deter Princes from injuring them, and constrain them to keepe their Friendships, especially since by a Writ of excommunication, they can arme the Subjects against

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against the Sovereigne, and without levying of a Souldier, either utterly to destroy him, or bring him to good Conformity,

The Severitie or Tyranny of the *Inquisition* crusheth not only the beginnings, but the smallest suppositions, in being contrarily affected.

To which I adde, that the Church of *Rome* having beene conscious of their errors, and Corruptions, both in Faith, and manners; have sundry times pretended Reformation; yet their great Pride, and infinite Profit, arising from Purgatory, Pardons, and such like, hath hindred all such Reformations: Therefore to maintaine their greatnesse, errors, and new Articles of Faith;

1. They have corrupted many of the ancient Fathers, and reprinting them, makethem speake as they would have them: as Doctor James hath set downe at large.

Doctor James, in his treatise of the Corruption of Scriptures, Councils, and Fathers, &c.

2. They have written many Bookes in the Names of the ancient Writers, and forged many Decrees, Canons, and Councils, to beare false witnesse to them. As for example, Wheras in the beginning of this Chapter, you heare of Pope *Pius* the 7. his report, that the Church of *Rome* was but of little esteeme before the *Nicen* Council: You shall have (as the *Primate* of *Armagh* relateth,) a *Crafty Merchant* (*Isidorus* of *Armagh* to a *Mercator*, I trowe they call him) that will helpe the matter, by counterfiting *Decretal Epistls*, in the name

The answer of the now Archbishop of Armagh to a Challenge made by a Jesuit: pag. 12

of the primitive Bishops of Rome, and in bringing in Thirtie of them in a row, as so many Knights of the Post, to beare witnesse of that great Authoritie which the Church of Rome enioyed before the Nicene Fathers were assembled. If the Nicene Fathers have not amplified the bounds of her Iurisdiction, in so large a manner as she desired, she hath had her well willers that have supplied the Councells negligence in that behalfe; and made Canons for the purpose in the name of the good Fathers, that never dreamed of such a busines. As if the power of Judging all others will not content the Pope, unlesse he himselfe may be exempted from being iudged by any other.

*Concil. Rom.
Sub Sylvest.
cap. 20.*

Nemo enim iudicabit primam sedem.

*Concil. Sinuessan.
circa finem.*

Another Councell, as ancient at least as that of Nice, shall be suborned, wherein it shall be concluded, by the consent of 284. Imaginarie Bishops, that no man may Iudge the first Seat: And for failing in an elder Councell then that, consisting of 300. Buckram Bishops of the selfe same making, the like Note shall be sung, Quoniam prima sedes non iudicabitur a quoniam, The first Seate must not be iudged by any man. Lastly, if the Pope doe not thinke that the fulnesse of spirituall power is sufficient for his Greatnesse, unlesse he may be also Lord Paramount in temporalibus, he hath his followers ready at hand, to frame a faire Donation, in the name of Constantine the Emperour, whereby his Holines shall be estated, not onely in the Citie of Rome, but also in the Seignorie of the whole West: It would require

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a volume to rehearse the Names of those severall Tractates which have beene basely bred in the former dayes of Darknesse, and fathered upon the ancient Fathers of the Church, who if they were now alive would be deposed, that they were never privie to their begetting.

3. As they have expurged ancient Writings, so also the holy Commandements of God. And lest the Lay people should smell their Idolatrie, they leave out the second Commandement of the Ten, out of Psalters and Catechismes: and they are published by the Church of Rome in this manner following.

1. I am thy Lord God, thou shalt have no other God but me.

2. Thou shalt not take the name of God in vaine.

3. Remember to sanctifie the holy daies.

4. Honour thy Father and Mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steale.

8. Thou shalt not beare false witnesse:

9. Thou shalt not desire thy neighbours wife.

10. Thou shalt not desire thy neighbours goods.

4. And that which is worst of all, they forbid the Reading of the holy Scriptures, traducing them and blaspheming them, viz. that it

*Heresim esse si quis
dicit necessarium
esse ut scriptura
in vulgares linguas
convertantur; San-
der. visib. monar.
lib. 7, heres. 191.
Credo institutum
hac a Diabolo esse
inventum.
Peregrinus de Trad.
par. 1. Assert: 3,
pag: 47.
Characteres mor-
tui, Linden: lib:
2, Stromat: cap:
2, 6.*

*In his serious dis-
suasive from Pe-
perie, pag: 37.*

is heresie for a man to say that it is necessary to translate the Bible in the vulgar tongue, that it is the Devils invention to permitt the Laitie to reade them: that they are dead Characters, and not to be permitted. Which if they should be suffered to be read, they would easily discover their new Articles of Faith, to be blasphemous, their Image-worship to be Idolatry, and their not erring Bishop, to be a meere Imposture, and Deceiver.

5. And also to breed an Antipathie, and hatred betweene the Papists, and Protestants, they are taught to beleeeve, that the Protestants are Blasphemers of God, and all Saints, That in England, Churches are made Stables, and that the people are growne barbarous. To these they have wilfully feined many scandalous lies of us, and the reformers; set downe by learned Doctor Hall, now Lord Bishop of Exeter, as of Wickliffs Blasphemies, of Luthurs advice from the Devill, of Tindalls communitie, of Calvins blasphemous death, of Bucers breaking his necke, of Beza's Revolt, of the blasting of Hugonites, of Englands want of Churches and Christendome; of our putting English Catholikes into beares skinnies, and casting them to doggs to be baited; of the Lutherans night revelling, of Scories drunken ordination of our Bishops in a Taverne, of the casting of the remaine of our Sacraments to Doggs, of Mounfier Pleasis overthrow, and the like.

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And lately they have published two bookes commonly sold in *Italy*, and in *France*: one of them of the late Right Reverend Father in God Doctor King, late lord Bishop of *London*, his Apostacy: the other containing a relation of Gods Iudgement shovne upon a sort of Protestant heretickes, by the fall of a house in *Black-fryers London*; in which they were assembled to heare a *Geneva Lecture*, *Octo. 26. Anno Dom. 1623*. By which the simple people were made to beleieve that Iudgment to be upon the Protestants, which God sent upon the Papists: and as they scandall us, so also the other Christians not subiect to them. Thus you may se in the Church of *Rome*, Religion to be Metamorphis'd into Politic, and all their policie tending to maintaine their atchieved Maiesty and greatnesse.

Micro: D: Her.
pag: 189.

CHAP. VII.

That the Church of *Rome*, in that shee excommunicateth all other Christian Churches, is the most Schismaticall Church in the world, and also erroneous.

HAving taken a view of the severall sorts of Christians in the world, and of their multitudes and large habitations, and finding some of them for extent larger then the Church of *Rome*, in *Europe* for worship more pure, for

Rom. II. 18.

for faith more sound, for profession more constant, many of them suffering persecution for Iesus Christs sake, and also having seene their unitie, They having one God, one head Iesus Christ, one faith, one Baptisme, one spirit, &c. And moreover whereas I finde St. Paul using these words in his Epistle to the Romans, *Boast not thy selfe against the Branches: thou bearest not the roote, but the roote the, &c. Be not high minded, but feare,* and bidding them take heede of being broken off.

And moreover finding that the Church of Rome not onely exalteth her selfe above all the other brances of this tree, but also excommunicateth them all for schismauickes and hereticks, and putteth them in the state of damnation for not submitting themselves to her.

In which her doing the Church of Rome sheweth her selfe to be the branch broken off by pride, and also to be the most Schismaticall Church in the world.

Grand. Impost. pag
378.

For that Church which divideth it selfe from the Communion of all other truly professed Christian Churches in the world, the same is the most Schismaticall Church in the world. But the Church of Rome onely divideth it selfe peremptorie from the Communion of all such other Christian Churches *Ergo* the Church of Rome is the most Schismaticall Church of all the world.

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This their Schisme is manifestly discerned but they make simple men beleeeve that all the other Churches, and the tree whereof Iesus Christ is the roote, is cut of from them, and not they broken from the tree, men properly say, this bow is broken from this tree: and not this tree from this bow: So the church of *Rome* is indeed broken from this tree and other branches, and not the tree from her.

Againe, whereas the Church of *Rome* teacheth that she is the church of God alone, and that there is no salvation out of their church, they are like the *Donatists*, who first falling from the unitie of the church, fell also into this hereticall opinion, that the Church of God was no where else to be found, but only in that corner of *Africa* wherein they dwelt: Even so the *Romanists*, being fallen from the unitie of the Catholicke church, affirme the Catholicke church to be no where else but in *Rome*, and countries subiect to the Pope: But whilst the Bishop of *Rome* parleth a faction which receiveth union from himselfe onely, can that faction either be catholicke or universall

As the church of *Rome* is fallen from the unitie of the church, and most schismaticall so also erroneous, and yet falsly perswaded that shee cannot err at all, and in this her case is very dangerous: As the estate of a sicke man conceited to have his health, is much more dange-

rous, then the estate of a sicke man having sence & feeling of his sicknes: Such is the estate of the Roman church, which is so much more obnoxious to error, as she is fallly perswaded that she cannot erre at all, and needeth no reformation.

False Creed.

*Grand. Impost.
pag. 418.*

To manifest some of her errors, first she hath a *false Creed* containing many false articles of doctrine not found in holy scriptures yea some of them cleane contrary to them, nor believed by the other Orthodox churches for doctrines of faith, but invented by them much advancing their pride and avarice as before: To use my Lord of Durhams words. *They have created a new Creed, consisting of above twentie new articles of faith, as necessary to salvation, whence it will follow by the Apostels doctrine pronouncing him anathema that shall preach any thing as necessary to salvation, beside that which was then preached, so many articles must necessarily be so many heresies.*

Secondly, as they have a false Creed so they have also a false worship of Images, Relicks, Saints &c. Contrary to the second Commandement which although it be ratified by Almighty God, partly by threats stiling himselfe a jealous God visiting sins, & therein also forbidding the bowing downe and worshipping of any graven image or likenes of any thing in heaven above, or in earth, or in the waters under the earth, and to condemning all Idolatrie and Iconolatrie, that is, Image worship yet they dare breake this great

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commandement and worship Images by creating stately Churches, and curious Chappels, in which they place them richly clad, with gold silver, and precious stones, by kneeling bowing & praying before them (In the papacy no man usuall prayeth without some pettie Image or Crucifix before him) by going in Pilgrimage to them, in incensing and kissing them, in offering rich offerings to them, which may seeme to be the cause of all the rest in carying them about in procession, with great pompe, in commanding and compelling every man to fall downe upon his knees and adore them, for the confirmation of these things, they have forged divers miracles, lying wonders, fond delusions, and invented many philosophicall distinctions.

First for miracles they are infinite, but to give you a taste of them to confirme Transubstantiation Cardinall Bellarmine telleth of a hungrie mare that turned her taile to her provender, and kneeled to the sacrament, our late soveraigne Lo: King James relating the same, demandeth of the Cardinal whither the holy sacrament were ordained to be worshipped by *Oves boues et cetera pecora campi.*

For Purgatory Damascen will furnish us with plentie: among others of a disciple of a holie mans who lived licenciously in excesse of riot all his dayes, and so without repentance concluded his life, for whom his master made his prayers night & day, & in the end in a vision he

*genu flexionibus,
inclinationibus,
thurificationibus,
deosculacionibus,
oblationibus, lu-
minarum accensio-
nibus et peregrina-
tionibus. D. 81
maximilianus in
Glossa.*

*Bel. lib. 3, de Euch.
cap. 8, premonit.
pag. 55.*

Serm. de defunctis

did see his disciple burne up to the necke, after this he encreased his prayers, and then he saw his disciple burning to the middle, finally by fervencie of multiplied prayers he burned not all: likewise it is reported of *Bristanus* Bishop of *Winchester* saying his praier in the church-yard when he came to these words, *requiescant in pace*, a great company of soules answered and said amen. For Images they will tell you that our Ladies chappell at *Loretto* was brought by Angels from *Nazareth* and placed there, &c.

Againe, for distinctions, they have invented many, as for the worship of Saints they distinguish and say: That they give to the Saints one kinde of worship, and to God another, not unlike the Roman Lady who to excuse her Adulterie, said that she kept company with *Metellas* as with her husband, and with *Clodius* as with a brother: So the *Romists* say that they give to the Saints one kinde of worship to wit, *Dulian* and to God another and a greater *Latrian*, whereas in verie deed they give a greater worship to the Saints, then to Almighty God: for whereas they build one Church to Christ, they build 100 and more to the Saints: whereas the Churches and Chappels of our Ladie and some other Saints are curiously built, and deckt with gold and silver, the Churches dedicated to Christ, oft lie open to wind and weather, where one prayer is made to God, or Christ,

Bernard de Bufti.

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pag: 242.

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Christ, 100 are made to the Saints. It is well know that in *England* men by droves to our Ladie *Walsingham*, and now in *Italie* to our Ladie of *Loretto*, in *France* to our Ladie of *Cleere*, in the *Low-countries* to our Ladie of *Halls*: of such flocking to any Image of Christ for helpe, we neither reade nor heare of: And when Pilgrims come to these Churches, they first visit the Image of our Ladie, and the Image of Christ last of all, or not at all. And againe, we may see hugh tapers and torches burning before the Image of our Ladie, *St. Francis* and *St. Charles*, and others, & a farthing Candle before the Image of Christ, yea wheras the Image of our Ladie hath some yeares for offerings 200 pound, the Image of Christ hath had but five marke, and some yeares never a penny:

Thus they preferre the servant before the master, and the Creatures, before the Creator of all things.

I will conclude this point with the words of our late Sovereigne Lord King *Iames* (vid) *That Images should be worshipped and prayed to, or that any holinesse should be attributed to them was* Promanition pag. 40. never knowne of the *Ancients*, and the *Scriptures* are so directly vebemently and punctually against it, as I wonder what braine of man, or suggestion of *Sathan* durst offer it to *Christians*, and all must be saved with nice *Philosophicall distinctions*.

And againe, they excommunicate men that will.

will not submit to them and their doctrines, and after excommunications, usuallie follow eradication of Kingdomes, people, and estates by conspiracies, rebellions and hostile machinations, by generall massacres and particular torments, as how many Kings and great persons have beene murdered by their desperate assassines.

*English Martyro-
loge printed 1608*

The late Massacre in *France* is not to be paralleled by anie other example, and our Acheronticall powder treason for the heinousnesse thereof wil seeme incredible in al ages to come, yea these hellish Assassines are accounted martyres, as *Garnet* and *Old corne* are registred in their Martirologe as also *Clement the Iacobine* who murdered *Henrie* the third, of *France*, by sheathing his knife in his bellie, was so accounted that Pope *Sixtus* the fift made a panegirike oration in commendation of the said Frier and his fact.

*Arnault in his
pleadings against
the Iesuits.*

And *Barriere* who attempted the killing of *Henrie* the fourth of *France*, was encouraged thereunto by *Varade* a Iesuit, who assured him that he could not doe a more renowned worke.

And to keepe men in subiection, they have established a most cruell *Inquisition* in manie Kingdoms subiect to the church of *Rome*. They that desire to see more of the Schisme of the *Church of Rome*, may read the Booke called the

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the *Grand imposture*, written by the reuerend Father in God, the Lo: Bp. of Durham, and for the errors of the Church of Rome, Doctor Willets second Pillar of Papiſtrie.

The Conclusion.

TO Conclude, in this little Treatise you may see the Church of God not to be in *Rome* onelie, but to be Catholike, and dispersed over the face of the whole Earth; Here is also set downe the large habitation, & dwellings of the Christians not subiect to the Pope; and how they do agree with the Protestants in the maine points in difference, and the Harmonie of the Protestants among themselves; with the differences in the *Roman* Church: Also the Antiquitie of some of these Churches, with a succession of Bishops in some of their Churches, not subiect at all to the Pope, nor acknowledging the Papall Iurisdiction.

And as these Churches agree with us, so you may see what Correspondency they have with the Bishops of *Rome*.

The *Greeke* Church excommunicateth yere-
lie the Pope and his Church, for Schismatickes

The *Muscovites* account him an Hereticke.

The Christians under the Patriarch of *Mu-
zal* call the Pope, The reprobate Bishop, as be-
fore.

The

The Churches of *Asia* answered Pope *John* the 23. who wrote to them, that he was the alone Head of the Church, and Christs Vicar, after this manner: *We firmly beleeeve thy great authority over them that are subiect to thee; we cannot indure thy great pride and ambition: we cannot satisfie thy great Covetousnesse, &c.*

And whereas Pope *Gregory* (as before) calleth him the forerunner of *Antichrist*, and *Lucifer*, who shall but in the pride of his heart, desire to be called universall Bishop; what would he say, if he lived now to see the Pope lifted up above Kings, and Emperors, and the whole Catholike Church.

To conclude, I wish every man that hath a care of his Soule, to follow the grave and divine instruction of that excellent Light of the Church, Saint *Augustine*, for establishing of his Conscience, to performe our Saviours Commandement, *Search the Scriptures.*

1. Now search diligently, whether you can finde in holy Scripture, that Christ made Saint *Peter* and his Successors, his alone Vicars.

2. Or gave them dominion over the other Apostles.

3. Or gave them power to depose Kings.

4. Or to dispence with oathes, made Sacred by Gods holy name.

5. Or to license incestious marriages;

6. Or to give pardons for money.

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7. Or to release Soules out of Purgatorie.
8. Or whether in holy Writte marriage is forbidden to Priests.
9. Or the reading of the Scriptures to the Laitie.
10. As also the Symbol of Christs blood in the holy Sacrament.
11. Or power given to a Priest to make his Maker.

2. Or to Communicate alone.

And if thou canst finde none of these things in holy Scripture, remember what Saint Paul saith, *Gal. 1. 9.* If any man preach any other Gospel unto you, then that you have received, let him be accursed.

And feare more this curse of Saint Paul then all the curses of the Pope for as the serpent of *Aron* devoured the serpents of the *Magicians* in *Egypt*, even so this one *Anathema* of the curse of Saint Paul must needs condemne all the anathemas which they have denounced in defence of their *Trent Creed* which is none of the faith once delivered to the Saints.

And whereas our Adversaries boast, and make a great cry of the Catholike Church; here you may see how the Catholike Church of God agreeth with us.

Now to put an end to this Treatise, I thanke God for his truth revealed unto us, and his Church, and most humbly intreate his divine

Majesty, to open the eyes of them that erre, and have gone astray, that they may returne to the great Shepherd and Bishop of their Soules; and for them that are in darkenesse, that they may also knowne the great Mysterie of salvation in Iesus Christ: Now to Him that is able to doe exceeding abundantlie, above all that we can aske or thinke, to Him be Glorie in the Church, by Iesus Christ, throughout all ages, world without end, Amen.



Literæ à Patriarcha Alexandrino ad Archiepiscopum Cantuariensem, ex Egypto in Britanniam transmissæ, ex autographo Cyrilli græco in Latinum, jussu Archiepiscopi traductæ à Daniele Featleyo, eidem Archiepiscopo à sacris.

Inscriptio literarum.

Beatissimo & magnificentissimo Domino Archiepiscopo Cantuariensi, totius Angliæ Primati, & Metropolitano, Georgio Abbati, mihi multis nominibus colendissimo, officiose cum honore & debitâ reverentiâ in Britanniam tradantur istæ.

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Subscriptio.

*Cyrillus dei gratia Papa & Patriarcha magna
urbis Alexandriae, & Iudex œcumenicus.*

Exemplar Literarum.

Beatissime & amplissime Archiepiscopo Cantuariensis,
totius Angliæ Primas & Metropolitane, Domine
Georgi, Domine & frater charissime.

Exopto amplitudini vestra prosperam valetudinem ad
emolumentum & coagmentationem concedit tibi gre-
gis. Cum jam Christi gratiâ Egypto nostra redditi, pace
fruemur Ecclesiasticâ, res postulas, ut fidem per literas Beatit:
vestra astrictum liberemus. Nusquam siquidem magis,
quam hac in nostrâ Christus Ecclesia altam agis pacem,
nulla de fide lite aut contentione inter nos gliscente, idque adeo
inimicis Christiani nominis acerrimis & infestissimis ha-
benas moderantibus. A quibus etiamsi varijs exagitemur
exerceamurque modis, nobis tamen pro Christi nomine quem
spiramus, cuiusque stygmata in corpore circumferimus, ab
istiusmodi hominibus per quam volupe est affligi, vexari, &
si necesse est, durissima atque ultima sustinere, ut hac explo-
ratione fides nostra magis magisque splendeat, & Dei glo-
ria illustretur. Ab his igitur nihil nobis timemus, sed à cantibus,
potius et operarijs subdolis, Hypocritis dico, quibus so-
lenne est, aliud clausum habere in pectore, aliud promptum in
linguâ; qui deum ipsum projecta audacia impetere haud erubescunt,
dummodo Romani pontificis tyrannidi quoquo modo
velificentur: hi emissarij terrorem mirum in modum nobis
incutunt, nostræque imponunt simplicitati, cui mancipandæ
varias admovent machinas, maxime freti eruditionis furo,
& spinosarum disputationum aculeis, cum nos interea erudi-

torum penuriâ laboremus, qui cum sciolis istis æquo Marte congregiantur. Etenim propter peccata nostra despicabiles facti sumus præ omnibus gentibus, & cum imperio artes quoque liberales amisimus. Hæc cum crebrò animum ferites cogitatio, negotium tandem cum charitate vestra contulimus vestrumque consilium, et auxilium imploravimus. Ac ex responsione vestra Beatis: maximum cepimus solatium: (quo non sine mandato principis) nobis authores fuistis, ut quendam è nostratibus transmitteremus, qui sedulam sacro-sanctæ Theologia apud vos navaret operam. En igitur hominem græcum gradu presbyterum, græcis literis non leviter tinctum, Ecclesiæ nostræ Alexandrinæ alumnus, haud obscuro loco natus, ingenio ad reconditiorem eruditionem imbibendam probe comparato. Cujus progressus non penitendos fore speramus, gratia Divina aurâ calitus aspirante, & Beatis: vestra dextram auxiliatricem porrigente. Ac quia (ut ex te audio,) allubescit hac consilium nostrum serenissimo, & a Deo coronato regi Iacobo primo gratia debentur ipsius humanitati qua ad celestis regis bonitatem & misericordiam proxime accedit. A quo certe nec aliud expectari poterat, utpote cui Deus cælitus benedixerit, & uberrimis cum gratiæ donis locupletaverit, & ex speciali providentiâ tanti talisque imperij gubernaculis admovent. Quæ propter primo a Beatis. vestra petimus, ut nostro nomine, summa cum reverentiâ, & humillima corporis inclinatione, celsissimam ipsius maiestati venerabunde salutes, cui ex intimis nos sensibus vitam prolixam, & senectutem productam conprecamur. Deinde ab ipsius humanitate submississime petimus, ut pro innatâ, et prope dixeram immensâ, benignitate, scintillulam beneficentiæ aliquam huic nostro Aetrophani iubeas affulgere. Ad extremum, si quid in hisce literis nostris, quod ad hunc hominem instruendum perpoliendum pertineat, desideretur, id omne tua facile assequetur, supplebit quo prudentia, quem deus exulsi, & tanquam faciem clarissimam in edito loco constituis, ut & alijs solatio esse possis, nec tuis tantum: Brianis, sed & Græcis nostratibus lucem porrigas. Vale vir beatissime: largiatur tibi Dominus Deus, diuturnam & felicem vitam, unâque vires subministret, quibus & regni negotijs.

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negotijs, et Ecclesia curis par sis subeundus: ex Egypto, ca-
lendis Martijs era Christiana, Anno Millesimo Sexcen-
tesimo decimo sexto.



A Letter sent out of Egypt into Eng-
land, from the Patriarch of Alexan-
dria, to the Lord Archbishop of Canterbury,
Translated by his Graces appointment into La-
tine, out of the Greeke originall, by Doctor
Feately, his Graces Chaplaine in house.

The Indorsement.

To the most Reverend, and Gracious Prelate, the *Ad verbum, most*
Lord Archbishop of Canterbury, Primate of all *blested and mag-*
England, and Metropolitane; George Abbat, *nificent.*
my most honoured Lord, with due respect, and reve-
rence present these, in England.

The Subscription:

Cyrill by the grace of God, Pope and Patriarch *Many Christia-*
of the great Citie of Alexandria, and œcumenicall *ans call their*
Judge. *Priests Papas,*

The Letter.

Most Reverend, and right Honourable *Ad verbum, most*
Lord, George Archbishop of Canterbury, *blested and great,*
Primate of England, and Metropolitane;
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78 To the Lo: Archbishop of Canterbury?

our dearest brother I pray hartlie for the continuance of your Graces health, for the welfare of the flocke committed to your charge. Now that through the favour of God, we are returned into *Egypt*, and enioy peace in our Church, It is requisite, that by our Letters we should acquit us of the promise whereby we stand engaged to your Grace: for, there is no Church (*God be blessed*) at more peace, then ours is at this present; no controversies, nor variances arising amongst our selves concerning faith: And, *which is more to be admired*, the mortall enemies of Christs name, *sitting at the Sterne*, and bearing all the sway: by whom though we are many waies molested, and disquieted, yet for the name of Christ which we professe, and whose marks we beare about in our bodies, it is a ioy to us to be thus afflicted, and vexed: yea also (if so it be the will of God) to abide the utmost extremitie of their crueltie, that in the fierie triall, our faith may shine more brightlie, and God receive the greater glorie; from these therefore we feare little hurt, but rather from *Dogges*, *deceitfull workemen*, I meane Hipocrites, who speake one thing, & meane another; who blush not with boldnesse, to set upon God himselfe, so that by any meanes they may advance the Papacie. These Romish Scouts doe verie much terrifie us, and put trickes upon our simpli-

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citie, endeavouring to enthrall us, with sophisticall arguments and Logick quirkes, but especially they beare themselves upon a shew of learning, and accutenesse of disputation, we wanting learned men to deale with them at their owne weapons: for by reason of our sinnes, we are in comparison of other nations become despicable, and together with our libertie, have lost all liberall Arts: When this thought often came in my minde, in the end, I brake the busines to your Grace by letters, & implored your counsell and assistance, and from your Graces answer, I received extraordinarie comfort, in which, by order from his Maiestie, you wished us to send over one of our countrymen, to studie Divinitie among you; and loe, heere now I have sent you this *Grecian*, a man in holie orders, not meanelie skild in the *Greeke* tongue, a member of our Church of *Alexandria*, well borne, and of readie capacitie: who, we hope through Gods grace, and your helping hand, will make no small progresse in learning in short time: And for that (as your letters testifie) this our Motion is well entertained by the most renowned and the Lords annointed, *James* the first: let thanks first be returned to him, for his great goodnes, wherein he doth neerelie resemble the bountie of our heavenlie King: And indeed no lesse could be expected from him, upon whom God hath plentifullic showred downe his blessings,

80 to the Lo: Archbishop of Canterbury.

sings, and by his speciall Providence set him upon the throne of so great and powerfull an Empire: wherefore we beseech your Grace, to tender our most humble respects, and dutifull prostration, to his most excellent Majesty, to whom we wish from the verie bottome of our heart, a long life, and fulnesse of dayes. Next we humbly crave of his Majestie, that he would be pleased out of his imbred (I had well-nigh said) infinite bountie, to vouchsafe to let a little sparke light upon our Metrophanes: Lastly, if any thing be omitted in these our letters, which might conduce to the farther instruction and furthering of this our countriman, it may easily be supplied by your graces wisdom, whom God hath lifted up, and set as a beacon in a high place, to give light, not onely to the Britaine; but also to the Grecian coasts: Farewell most Reverend and wise Prelate. The Lord grant you a long and prosperous life, together with strength to undergoe your great charge, and to manage the weighty affaires both of Church, and common wealth.

Ad verbum, most
blessed.

From Egypt Cal. Mar. in the
yeere of our Lord. 1616.

Georgius

Georgius Abbat, divina providentia Archiepiscopus Cantuariensis, totius Angliæ Primas & Metropolitanus, sanctissimo domino, & fratri, Cyrillo, Papæ & Patriarchæ Alexandrino, & Iudici œcumenico, in Christo salutem.

Cum multa sint quæ universalis Ecclesia in membris sympathiam, suavisissimamque conspirationem loquantur: tum eandem vel hinc maxime in hoc tempore persentisco, quod mihi fraternitatem vestram de facie nunquam cognitam, longissimisque adeo terra marisque spatijs disitam, tanquam presentem ambabus datur ulnis amplexari; utrumque nempe fidei unitate colligante, & communi charitatis vinculo constringente, per unum eundemque spiritum. Quo Christum, quem uterque spiramus, meritis celebramus laudibus, vobisque pacem ecclesiasticam, nullo (ut affirmas) schismate, aut malo intestino turbatam ex animo gratulamur, nec non externam tranquillitatem haud quidem omni ex parte inviolatam et halcyoniam, stupendam tamen, quæ etiam inter hostes Christiani nominis acerrimos insensissimosque frimimijuxta illud propheta Regis de Christo vaticinium, dominare in medio inimicorum tuorum. Vestram et nos vicissim rogamus pietatem, ut nobiscum unâ letetur de varijs dei donis in ecclesiam Britannicam assatim effusis. In qua (quod olim de nostris insulis vester Chrysostomus) audire est ubique populum è scripturis sacris Philosophantem, voce quidem peregrina, fide domestica, linguâ barbarorum, urentem moribus sanctorum. Etenim quod in ecclesijs Romano pontifici dicatis obtineri nequit, populus Christo colendo addictissimus in clarissima evangelij luce

Psal. 110. 2.

Chysofom. hoc
mil. quod utilis
fit sacræ scripturæ
lectio.

versatur, & aqua vivifica rivis limpidissimis, argente ne-
mine, situm abunde explet. Ac ad disciplinam quod spectat
(quod in alijs ecclesijs etiam a face papismi repurgatis, aliter
habet) antiquissimam ecclesiastici regiminis formam distin-
ctosque ministrorum gradus retinemus. Hac nobis æternum
servet honorum omnium largitor Deus, ut nos (qua natura
vestra est pravitas) propter peccata nostra, maxime labem
animi minus grati jamdiu meruimus, ut candelabrum no-
strum aureum, suo dimoveretur loco, nosque omni sacra-
rum scripturarum luce penitus destitueremus. Nec enim hac
quibus fruimur bona, nostris (qua nulla sunt) meritis ac-
cepta ferimus, sed divina primum misericordia, deinde sin-
gulari qua electum sua gloria organum completitur chavi-
tati, regem dico serenissimum Iacobum, qui laudatissima Eli-
zabetha, tum regni, tum religionis heres, utraque & firmat
legibus, & illustrat exemplo. Etenim non solum assiduum
se præbet sacrarum concionum auditorem, & ad tremendam
mensam dominicam in celebrioribus præsertim ecclesia
festis convivam, sed etiam, quod exemplo majus, & in Re-
ge magno maximam,

Qui tot sustineat, qui tanta negotia solus:
de abstrusissimis scholæ mysterijs cum episcopis in palæstrâ
theologicâ exercitatisimis nervoce disserit. Imo & de r: the-
ologicâ multa calamo regio accuratè exaravit, quamperimè
typis mandata sunt, ad fidem orthodoxam statuminandum,
& errores præsertim pontificios convellendos. Talem tibi tan-
tumque regem perquam gratulor amicum, qui lectis vestra
sanctitatis ad me literis, vestram Beat: pie resalutat, & de
vobis honorificè loquitur. Ac quo suam erga vos benevolentia
testatiorem redderet, mihi in mandatis dedit, ut dilectissimus
vester Metrophanes humaniter, amiceq; exciperetur. Quem
quidem ego, ut amoris in me vestri obsidem, arrhamque præ-
tiosissimam in sinu habebō; & quæ illi necessaria erunt, aut
opportuna, omnia haud gravate impendam. Iam verò etiam
generosum hunc è seminario græcanico surculum, quod apud
nos germinet, fructusque maturè proferat hortio amantissimo
inferui, Academia Oxoniensi; Bibliotheca instructissima,
& septendecim collegijs splendidissimis conspicua, in quibus

studioſorum, eruditorumque gens numeroſa tanquam in Pry-
tano publice alitur, Horum catalogo veſter inſcriptus jam
eſt Metrophanes, qui cum matururit, & fructus uberes ex-
eruvit, prout veſtra prudentia viſum fuerit, & e re erit
veſtra eccleſiæ, aut apud nos fixas agere radices, aut in natale
ſolum denuo tranſplantandus remiſſetur. Quod reliquum
eſt, veſtram (ſanctiſſimæ frater) imploramus pietatem, ut
precibus ad deum aſiduus eccleſiam Britanicam habeatis
commendatam, ſicut & nos pro veſtra græcia itidem interpel-
labimus: ut illa una cum tota catholica divina providentiæ
preſidio ſeu muro cir. amcinctæ, in veritate juxta ac pace fir-
metur. Nec non ut ab emiſſarijs iſtis novatoribus Chriſtia-
nam veritatem pariter ac libertatem cunctis oppugnantibus
liberetur. Quos inter imprimis cavenda & averruncan-
da pseudomonachorum turba recens e ſigulina prodeuntium,
inſemerandum ſervatoris cognomen ſibi arrogantium,
qui pacem ſcētari ſe proſequentur, turbant tamen miſcentque
omnia, & veritati unice ſtudere videri volunt, equivocum
tamen mendacium, etiam perjurio implicitum dogmatizant.
Ab his vulpeculis lupisque rapacibus univerſis grægem ſu-
am teneat magnus ille ovium paſtor, nnaque veſtram pie-
tatem in gratia perpetuæque felicitate conſervet.

Londini Novembris 17. 1617. veſtræ
beatitudinis frater amantiſſimus, & in
Chriſto conſervus, Georgius Cantua-
rienſis,

George Abbat, by the divine providence Archb. of Cant. Primate of all England, and Metropolitan, to Cyrill his most honoured Lord and brother, the *Bishop and Patriarch of Alexandria, and iudge æcumenicall (sendeth greeting in Christ.*

Ad verbum most holy.

Bif. ad ver. Pope. which title was anciently given to all Bishops and is retained this day in the Greeke Church.

Professe. ad ver. we both breath.

Psal. 116. 2.

AS in manie things else the sympathie of the Catholicke Church, and the most sweet communion among her members manifesteth it selfe: so at this time especiallie it appeareth to me, in this that I have opportunity to salute your brotherhood, whose face I never saw, and embrace (as it were) with both armes, a person distant from me manie 100. miles, and severed by a large tract both of land and sea: yet the unitie of faith ioyneth us, and the bond of charitie tieth us fast together, through one and the same spirit. By which we worthilie magnifie one Christ, whom we both professe, and hartilie congratulate the peace of your Church troubled with no schisme (as you intimate) nor other intestine evill. Also we reioyce together with you for your outward tranquillitie & after a sort halcion daies, which you enioy, and though even amidst the fyorve and most implacable enemies of the Christian faith, whereby the words of the Kinglie Prophet

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phet are concerning Christs kingdome accomplished in you, *be thou ruler in the midst of thine enemies.* We in like manner, beseech your Grace *Ad verb. pietie.* to blesse God with us for the manifold gifts of his bountie liberallic bestowed upon our Churches of great Britaine, wherein that which your *Cysofome* spake of old concerning our brittish Islands is verified at this day, *every where a man may heare the people discoursing of the Scriptures, strangers indeed in speech, yet of the household of faith, in tongue barbarians, but in conversation drawing neerer unto Saints,* for the Christian Laitie in our Churches (which is not permitted in the Roman) walketh in the most cleare light of the Gospell, and drinke their fill of the pure streames of the water of life in Scripture, none driving them from thence, but rather encouraging them there, abundantly to quench their thirst. And for discipline (which is not so in other reformed Churches) we retaine the most ancient forme of Church government, and distinct orders and degrees in the clergie in everie Diocesse. The fountaine of all goodnesse continue these blessings unto us still, though wee (such is the corruption of our nature) by reason of our sinnes, especially the staine of ungratefull hearts, have long ago deserved, that our golden Candle-sticke should be remooved and we left in the darke utterlie destitute of all comfortable light of Gods word: for farre be
moder

it from us to ascribe these extraordinarie blessings of God to our merits, which we know are none at all. But first we attribute them to Gods mercy; next, to the singular love which he beareth to his anointed, our Sovereigne King *James* the choise instrument of his glory, Heire to *Queene Elizabeth* of blessed memorie, as well in her religion, as in her Realmes; both which he establisheth by Law, & is a principall ornament to both, by his princely example: for he is, not only a constant hearer of Sermons, and a most devout pertaker of the Sacrament, & religious observer of the festivals of the Church: But, which is beyond example, and most to be admired in so great a King, who alone beares the burthen of so weightie affaires, he strongly maintains argument with his Bishops (best versed in controversies) about the most intricate points of Schoole Divinity. Moreover we are indebted to his Roiall pen for many excellent Treatises written by him, and lately printed by speciall command, wherein he fortifieth the orthodox faith, and demolisheth the Romish forts newly erected against it. I am exceeding glad that your Grace hath purchased unto you the friendship of such, and so great a Monarch; who most curteously returnes your Salutations and speakes all good of you; and in testimonie of his great good will unto you, gave me charge to make much of you *Metrophanes* whom

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whom I receive from you, as a pledge of your love, and most precious pawne of our indissoluble friendship, and accordinglie I will see him provided of all things fitting. And for the present, I have set that noble plant take out of your Greeke Nurserie, in a most fertile garden: to the end, it may grow the faster, and more kindlie and maturelie beare fruit among us; I meane the Vniversitie of *Oxford*, beautified with seventene Colledges fairelie built, & a Librarie furnished with infinit varietie of Books, in which Academie, as in the Prytaneum of *Athens*, a multitude of learned Students is maintained at the publique charge: into which number your Metrophanes is admitted, who as soone as he shall grow ripe, and fructifie among us, as your wisdom shall thinke fit, & it shall stand with the good of your Church: either his Root shall be fixed with us here; or he shall be returned backe, to be transplanted in his native soyle. For conclusion, we most earnestly desire your affectionate prayers (most holie brother) for our Brittain Churches, as we also shal not cease to offer up our fervent devotions for your Greeke Church, that you together with all the members of the Catholique Church may be compassed with the Divine custodie, as with a wall of brasse, and may be established in Truth and Peace together, and withall, that you may be freed from those prying innovators (you
 speake

88 *The Answer of the Lo: Arch: of Cant.*

speake of) who undermine, as well Christian veritie as liberty, among whom you are chiefly to beware of a sort of Monkes newlie come out of the Romish forge, assuming to themselves the most venerable name of our Saviour, who professe themselves to follow peace, yet trouble all the Christian world: and they would seeme to teach onely the truth, yet deliver doctrinally the art of lying, even with implied perjurie, under the name of equivocation, from these Foxes and ravenous Wolves, the great Shepheard of the sheepe preserve his flocke, & in it your Grace, crowning you with his manifold favors and perpetuall felicitie.

Ad verb. Pietie.

London, November the 17:

*Your Graces most loving Brother
and fellow servant in Christ*

*Ad verbum
Your blessednesse.*

GEORGE CANT.

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Of the Religion of the Ancient
Christian *Britans*, and how they differed
from the now *Romish Church*
in the points, in which they dissent
from the *Protestants*.

AS I doe write of the Religion of other Countries, so I purpose to say somewhat of our owne, and in this Treatise I will set downe:

First, from whom the *Britans* received first Christianity.

Secondly, the continuance of Christianity in *Britaine*.

Thirdly, in what points the *Britans* differed from the now *Roman Church*.

For the first, to speake a few words of the holy men, viz. of our spirituall fathers ^{i.} From whom the *Britans* received first Christianity.

by whom we were first begotten in Christ.

A a a

John

Of whom the Britans received

In vita sancti
Iosephi.

Insuper colligere
possumus hoc quoq;
sensore Lazarum,
Mariam Magda-
lenen, Mart ham,
& Marcellam p-
dissequam Hiero-
solimis pulsos esse,
& unā cum Maxi-
mino Discipulo na-
vi absq; remigio
impositos, incertum
periculum mari
fuisse creditos quos
divina providen-
tia Marfilia tra-
dunt appulisse, Co-
mitemq; ferunt e-
iusdem discriminis
Iosephum ab Ari-
mathea nobilem

Decurionem, quem
tradunt ex Gallia
in Britanniam na-
vigasse, illicq; diū
clausisse supremū.
M. S. histor. Angl.
qua habetur in Bi-
bliotheca Vaticana
Evangelij lucernā
in Britannia primū
accensam esse per
Iosephum Arima-
theum in prafat.
quadam Confut.
Apol. cap. 15.
Sect. 3. Britannos.

John Capgrave writeth, That Ioseph of Ari-
mathea, and his son Ioseph and ten others travel-
led through Britaine, & preached the Gospell there.

Cardinall Baronius also reporteth out of a
most ancient record in the Vatican Library, of
Ioseph of Arimatheas preaching here, his
words are, Lazarus, Mary Magdalen, Martha,
and Marcella a servant whom the Iewes hated
more then others, to be banished Hierusalem, and
with Maximinus a Disciple, to be put to sea in
great danger in a ship without oares, whom they re-
port by the providence of God, to have arrived at
Marseilles: And they report, Ioseph of Arima-
thea, that noble Decurion, to be partner with them
in the said danger, whom they affirme to have say-
led out of France into Britaine, and there ended his
dayes.

And whereas some doe honour Britaine, af-
firming the holy Apostles St. Peter, St. Paul,
and St. Simon Zelotes to have preached there,
I finde none of these (if they were here at all)
to have beene before Ioseph, whom Histori-
ans testifie to have preached first here, as Ge-
orgius Maior affirmeth, The light of the Gospell
to be first kindled in Britaine by Ioseph of Ari-
mathea.

And Saunders to this purpose hath these
words, It is affirmed that Ioseph of Arimathea
first

first Christianity.

first converted the Britans, and to have erected the first Church in that nation.

And Bishop Covarruvias writeth more largely, That Ioseph of Arimathea came into Britaine, and when hee and his companions had preached the holy Gospell, &c. there hee laid the first foundations of Religion. D. Puseus also writeth, that he is certainly perswaded, that Ioseph was the first Apostle of our Isle.

Of Iosephs building of a Church at Glastonbury, of his buriall there, of an ancient Table that did hang in the Church there as (Histories report) yea, in some of the ancient Charters of our Kings to Glassenbury, it is affirmed, the said Church to be built by the Disciples of our Lord.

But more especially for the time of Iosephs comming thither, in which the Britans received the faith first, Gildas the ancient Historian of our nation, who lived in the first century, and for his wisdom was called sapiens, testifieth viz. Scimus, we know (he doth not say it is reported) that in the time of Tiberius the Emperour, this Iland received the faith.

And Cardinall Baronius setteth downe the yeare of Iosephs comming, out of that ancient Record in the Popes Library, viz. in the 19 yeere of the reigne of Tiberius the Emperour, and in the 35 yeere of our Lord.

3 ad fidem Christi
primu convertisse,
primamq; Ecclesi-
am in illa natione
erexisse perhibetur
Iosephus ab Ari-
mathea, in prefat.
ad lib. de schif.
Angl.

Venerat olim in
Britannia qua nunc
Anglia est Ioseph-
ille ab Arimathea
civitate oriun-
dus, atq; in eo loco
tam ipse quam ejus
socij cum de Evan-
gelio predicarent,
&c. ibi nova reli-
gionis prima jec-
runt fundamenta.
In prefat. ad Phi-
lip. Hisp. Regem.
Grand. impost. pag.
35.

Puse. de illustr.
Brit. scriptoribus,
pag. 75.

Camden in So-
merfetshire. Hen. 2
Tempore ut scimus
sumo Tiberij Ca-
saris radios suos
primus indulget
Christus, id est. sua
praecepta Christus.
Gilde. epist fol 9.
An. Christi 35. &
anno Tiberij 19.
Baron. Annal. an.
35.

Acts 8.

Lucianus. memoria prodidit de Nicodemus Christi Discipulo, sic dicens, Cognoscentes Indai illum esse Christianum, amoverunt illum de principatu suo, & anathematizaverunt, & eum de civitate exulaverunt in Epist. de inventione Sancti. Stephani. Annal.

Antiq. Glass. apud Capgr. in vit. Sancti. Iosephi Drogo Episc. Histor. de morte & resurrectione Salvat. cited by Brought. pag. 136.

In this 35 yeere of Christ Historians report, that great persecution to be against the Church which was at Hierusalem, mentioned in the *Acts*, in which the Disciples were dispersed. Also about this time Stephen was stoned, and about this time the Cardinall relateth in his *Annals* out of *Lucian*, that the Jewes finding *Nicodemus* to be one of Christs Disciples, deprived him of his dignity, excommunicated him, and banished him Hierusalem.

Also divers testifie, that the malice of the Jewes was so vehemently incensed against *Ioseph* for burying of Christ, that they presently inclosed him a close prisoner in an obscure Cell, watched by the High-priests themselves, and that he was thence miraculously delivered.

And whereas some would have *Rome* to be our Mother Church, Cardinall *Baronius* anno writeth, That in the 39 yeere of Christ: and in the first yeere of *Caius the Emperour*, the Church of Antioch was instituted by St. Peter, where he was seated seaven yeeres, as many Authors also write, before he came to *Rome*. By which computation of times I gather, that the Faith was preached in Britaine some yeeres before there was a Church founded in *Rome* by Saint Pe-

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ter : But to helpe all this , some of them would have *Iosephs* comming into *Britaine* 28 year after the time mentioned, viz. in the 63 year of Christ, which if it should be true ; yet the keeping of Easter, Baptisme without Crisme, having Priests married, with divers other customes used by the *Britans*, at the comming of *Austen*, and before. In which the *Britans* followed the customes of the Easterne Church, and distored from the *Roman* Church, manifestly sheweth that the *Britans* received their first Christianity from the East Church, and not from *Rome*, whose customes they did not, nor would not observe.

By this it appeareth that the Church of *Rome* is not our mother Church, but a sister onely, and that a younger too ; howsoever her flatterers would make her mother of all Churches ; yea of *Hierusalem* it selfe, which is the Mother of us all.

And these are the holy men who preached the Faith first heere, preserved, and sent to us by Almighty God ; according to that of the Prophet *Isay* : *And I will send Isay 66. ver. 19. those that escaped of them unto the Nations, &c. and to the Isles a farre off, that have not heard of my fame, neither have seene my glory, and they*

6 The continuance of

shall declare my glory among the Gentiles.

To conclude this point of the first planting of the faith among us; *Hector Boetius* telleth us, that the *Druyds*, the old ancient *British* Doctors taught, one onely God, the immortality of the soule; and allowed not the worship of God in Images: *Postel* reporteth also, that they prophesied of a Virgins conception.

Boet. Chron. Scottorum. lib. 2.

Postel cited by Speed lib. 6. pag. 204.



Secondly for the continuance of Christianity in Britaine.

Continuation of Christianity in Britaine.

Beda Eccl. Hist. lib. 2. cap. 2

Luidhardus precursor et Ianitor venturi Augustini Capgrave in vit. Aug.

ALthough that some pretend that at the comming of *Austen* the Monke, Christianity was lost in Britaine; yet *Historiographers* witnesse the contrary, as *Beda* testified that at the comming of *Austen* there were in Britaine seven Bishops, and above 2000 Monkes belonging to the Monastery of Bangor onely, and many learned men, and also *Queene Berta* was then Christian, and had attending upon her for her Chaplaine, one *Luidhard*, a Bishop whom *Capgrave* calleth the fore-runner and porter

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Christianity in Britaine.

7

ter to give *Austen* entrance, and that Christianity was among us before *Austens* coming: Bishop *Jewell* prooveth out of St. *Chrysostome*, who lived about the year 400: and out of St. *Hillary*, who lived about the year 360: and *Origen* who lived about the year 230: and *Tertullian* who lived about the year 200. *Bishop Jewell; desen pag. 11.*

And this will also appeare by the Epistle of *Elutherius*, Bishop of *Rome* sent to *Lucius*; and before *Lucius* time, I read of *Joseph* a Bishop, sonne of *Joseph* of *Arimathea*, who came hiher with his father and others: Of *Aristobulus* being one of the seaventy Disciples, whom some report to have beene an Arch-Bishop in *Britaine*: of *Claudia Ruffina* a noble *British* Lady, wife (as is delivered) to *Rufus Pudens* a Senator of *Rome*, whom St. *Paul* is thought to have mentioned in these words; *Ebulus, Pudens, Linus Claudia*, and all the Brethren salute thee: This *Claudia* is reported to have written a booke of Epigrams, an Elegy of her husbands death, and verses of divers kinds. *Pitf. da illust. Brit. script. pag. 72.*

And of *Augulus* Bishop of *Augusta* or *London*; (so called before *Lucius* his time) and of *Sanctus Beatus*, and *Mansuetus* Bishops: This *Beatus* before named, was a Noble-mans sonne.

8 Of whom the Britans received

in his Histor. of
German cit. by
Master Speed.
Speed pag. 303.

sonne in Britaine, and called *Suctonius* before his Baptisme, as *Rhenanus* reporteth.

George Owen in his pedigrees telleth us of *Eurgaine* Sister to *Joseph* of *Arimathea* married to a Britaine called *Sciarklots*; I read also of *Pomponia Grecina* a Christian, wife to *Aulus Plantius*, the first Lievtenant of Britaine: yea, some of the Roman Deputies heere were converted, even in the day-spring of Christianity, as *Trebellius Pertinax*, and others which were motives to King *Lucius* more publickly to maintaine the Gospell.

Idem. pag. 304
Hollins lib. 4. ca. 9

Monke of Burton
cited by Speed. Loc.
citat.

And some tell us of nine learned men of *Grancester* who were baptized, and preached the Gospell in Britaine. Also King *Lucius* surnamed *Lever Maur* being instructed by *Elvanus* the Brittish Doctor, (who is said to have composed a Booke *De origine Ecclesie Britannice*) and by *Meduinus*, and also by *Damianus* and *Fugatius* sent to him from *Eleutherius* before named, and having also received Baptisme from the said *Elvanus* (who was afterwards Arch-bishop of London) and *Medvinus* as the old Chronicle of *Landaff* testifieth, the same *Lucius* I say, about the yeare 180, changed the seats of the Arch-Flammins of London, *Torke*, and *Chester* into the Sees of three Arch-Bishops and of the *Flammins*

*Quorum sancta
predicatione Lu-
cius et totius Bri-
tannia primates
Baptismum suscep-
erunt. Lib. sancti
Teilsavi eccles.
Landav Archie-
piscopi.*

*Dicetas Deane of
London amanu-
script in the Kings
Library ad annum.
178 Hist. Brit. pag
112.*

*Flam-
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Flammins into the Sees of Bishops, and the Temples vowed to Idols were consecrated to the service of God. *Thomas Rudbourne* a Monke of *Winchester*: *Moratus* an old *British* writer, and others testifie, that *Denotus* was Bishop of *Winchester*, and all the possessions of the Pagan *Flammins* there were conferred upon him and his Clergy, which were so ample, that even about the City all the lands within twelve miles of it on all sides were belonging unto it, containing in number 32 villages. And thus the *Britans* had for their greatest glory, the happinesse to see and enjoy the first Christian Prince of the World.

Thom. Rudborn
Chron maior
Morat lib. 1 ca. 9.
Nicol. Harpsfield
Hist. Eccles. pag. 6
cap. 3 cited by
Broughton Eccle.
Hist. of great Brit.
pag. 320.

It is reported that King *Lucius* was the founder of *St. Peters Church* at *Cornehill* in *London*, placing therein one *Thean* an Arch-bishop, and that the Metropolitan See continued in a succession of Arch-bishops there about 400 yeares, untill the comming of *Austen*: who translated this Arch-bishops seate from *London* to *Canterbury*: There remaineth in the said Church a Table, wherein is written that King *Lucius* founded the same Church to be an Arch-bishops See, and that it so endured the space of 400 yeares: I doe finde the names of these Arch-bishops of

B b b

Lon-

London, Thean, Elvanus, Cadar, Obinus, Conan Paladius, Stephan, Ilut, Theodwyn or Dedwin, Thedrid, Hilarie, Restitutus Guertelinus or Guertelinus, Fastidius Vodinus, Theonus, &c.

B. Godw. pag. 226 Elvanus built a Library neere St. Peters Church in Cornehill, hee was a godly, learned, and grave man, brought up in the schoole of Ioseph of Arimathea, and converted many of the Druydes to the Christian faith.

Pitf. lib. cit. pag. 78 Restitutus was present at the Councell of Arles, about the yeare 336, and subscribed, this Bishop was a married man.

B. God. Restitutus homo coniugatus. Fastidius before named lived Anno 420, and is commended to have bin a diligent Preacher, and to have written divers books, as *De fide, et vita Christiana de doctrina deo digna vel, spirituali.*

Bishop Godwin. Also the Arch-bishoprick of Yorke, as some say, was founded Anno. 180, by King Lucius, who placed Sampson there.

Taurus was afterwards placed there by Constantius Clorus.

Pyramus by King Arthur, and Tadiachus was Arch-bishop there, in the time of the Saxon persecution.

I read that there was also an Arch-bishoprick founded in Wales, and that Dubriuius was Bishop there, who resigned to his kinsman

David

Christianity in Britaine. II

David, who late 65 years : he dyed Anno 522. This *David* was uncle to King *Arthur*, son to *Xanctus* a Prince of Wales, begotten upon *Melcana* a Nun, a man of great learning, and austeritey of life; by his diligence the Pelagian heresie was cleane rooted out, he lived 146 yeeres, and was canonized for a Saint five hundred yeares after his death: This *David* wrot a booke against the Pelagians, and also some other treatises.

Pist. lib. cit. pag. 95

King *Lucius* also surnamed *Pius* founded the *Academie* of *Banghor* in the favour of good Arts, and learned men.

Pist. pag. 79.

It appeareth by *Gildas* that the Britans used great solemnity in their ordination of Priests, and had other prayers, lessons, and Chapters, then are used by the *Roman* Church.

Gild. ep. fol. 93

Beda also reporteth that there was not in all Britaine a Bishop Canonically ordeyined. (that is to say of the *Roman* Communion) But *Winie* Bishop of the West Saxons : This *Winie* was one of the Bishops that consecrated *Ceadda* Archbishop of *Torke*, who was Scholler to Bishop *Aidan*.

Bed. Hist. lib. 3. cap. 28 non enim tunc erat ullus intotâ Britannia ex ceptis illo, Wini. c. aonice ordinatus Episcopus.

I read also before the comming of *Austen*, the *British* Bishops, to have been assisting in

*Britannorum Episcopi ad magnū
Sardicum conciliū
contulerint Athanas.
Apol. 2. Tom. 2*

*Brough, Eccles.
Hist. of Brit. fol.
345*

divers Councels, as in the Synod of *Arles* *An. 325* in *France*, to which *Restitutus* subscribed & others; also to the Council of *Sardis*, *An. 350*. Also to the Council of *Ariminum*, where *St. Hilarie* greatly commendeth the *British* Bishops, for their Zeale in maintaining the truth against *Arrianisme*, and also they resorted to the Councell of *Nice* and others.

Thus Christianity flourished in *Britaine*, and the nine first persecutions they felt not, but only the tenth, which was under *Dioclesian*, which was about the yeare 305, in which *S. Alban* our first Martyr, accounted with *Amphibelus*, *Lucius*, *Aron*, & many more, suffered cruel Martyrdome for Iesus Christ sake: this persecution was staied by *Constantine* *Clorius* Father to *Constantine*.

And againe although they were miserably afflicted by the invading *Hunnes* and *Picts*, whose Captaines were *Gnavius* and *Melga*, yet the *British* Church was like the Bush which *Moses* saw burning without consumption of the substance.

Baron. Sigon.

About the yeare 412 *Pelagius* began to broach his heresies publickly, & the yeare 429 *Germanus* and *Lupus* came out of *France*, at the intreaty of *Aurelius Ambrosius* to yeeld their helpe for extinguishing of the foresaid heresie.

But

But the cruellest persecution that ever the *British Church* suffered, was under the Pagan *Saxons*, and others whom *Vortiger* called in for his helpe, having murthered his Sovereigne Lord *Constance*, invaded his Crowne, and fearing the revenge of *Aurelius* and *Uter* brethren to the said *Constance*. Also this *Vortiger* put away his wife, & married *Rowen* Daughter to *Hengist*, an Infidell, King of the *Saxons*, hoping thereby to have strengthened himselfe: And for this being reproved by *Vodinus* Arch-bishop of *London*, he caused him to be put to death: for these sinnes and others, *Almighty God* sent downe his heavy iudgments not onely upon *Vortiger*, who was burned in a Cattle with his Concubine by lightning (as some say) but also upon the *Britans* for their sinnes, as *Gildas* writeth, *Britones propter avaritiam & rapinam Principum, propter iniquitatem & iniustitiam Judicum, propter desidiam predicationis Episcoporum, propter luxuriam & malos mores populi perdidisse patriam*: that is, The *Britans* for the covetousnesse and oppression of the Princes, for the iniquity and iniustice of the Judges, for the negligent Preaching of the Bishops, for the luxury and evill manners of the people lost their Country.

*Hen. Hunting.
Lib. 2. fol. 138.*

These Saxons cruelly murdered the Christians polluted the Temples with the blood of their Priests, burning them, and committing all manner of Sacrilege and outrage, endeavouring to supplant Christian Religion. At this time true Religion suffered so much, that *Theanus* Bishop of London, and *Thaodiceus* Bishop of *Torke*, with others, were forced to flie into *Cornewall* and *Wales*. After many battailes with the British Kings, the Pagan Saxons surpris'd a great part of this Island: but I read, *Wales* and *Cornewall* to have beene a Sanctuary to the Christians, the inhabitants being unconquered, and retaining true Religion amongst them: As the Saxons and other heathen Nations entred *Britaine*: so about this time, viz. in the yeere 456 *Gensericus* King of the *Vandals*, sack't *Rome*, and burnt some part thereof, and the whole west was in a manner overwhelmed with Paganisme; the *Italians*, *Spaniards*, *French*, and *Germans* returning every where to the worshipping of false Gods and Idols.

Galf. Monum. lib.
4. cap. 12.

Quum passim Ita-
li & Hispani &
Germani, & Galli
ad Deorum Idolo-
rumq; cultū redi-
rent. Arnold. Mer-
man. Theatrum
convers. pag. 28.

Now in these times Almighty God reserved a seed among us: and herein we may see and adore the great goodnesse of God, that the knowledge of holy Scriptures was pre-
served

Christianity in Britaine.

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served among us in that inundation of *Barbarisme*.

Hitherto saith Curio, it might seeme, that the studies of wisdom should quite have perished, unlesse God had reserved a seed in some corner of the world, among the Scottish and Irish somewhat as yet remained of the Doctrine of the knowledge of God, and of civill honesty, because there was no terrour of Armes in the utmost ends of the world, &c. Yea moreover, many Nations in Europe were recovered to Christianity by the learned of these Isles, as before is set downe.

About the yeere 596, Gregory, Bishop of Rome, sent Austen the Monke, and others into Britaine, who (GOD assisting) mightily prevailed over the heathenish Saxons in Kent, so that there were in one day above 10000 men baptised, besides women and children in a River, the water being hallowed by Austen, he commanded the people to goe in by couples, and one to baptize the other in the name of the Trinity.

So also God mightily prevailed with the British Bishops, they converting the greatest part of the Saxons: Bishop Aidan converted Oswald, King of Northumberland, which

King

Hactenus videri poterat actum esse cum sapientia studiis, nisi semen Deus servasset in aliquo mundi angulo, in Scotis & Hibernis haerere adhuc aliquid de doctrina cognitionis Dei, & honestatis civilis: quod nullus fuerit in ultimis illis mundi finibus armorum terror, &c.

Jacob. Curio lib. 2. rerum chronolog. Relig. ancient Irish. pag. 55. Histor. of Britaine pag. 214.

Bed. Histor. lib. 3. cap. 3.6.

Religion of the an-
cient *Irisb.* pag. 115

Bed. cap. 21, 22, 24

King *Oswald* disdained not to preach and expound to his subiects and Nobles in the English tongue, that which *Aidan* preached to the Saxons in the Scottish tongue. And *Finan* converted the Kingdomes of the *East Saxons*, and *Mercia*: To use my Lord Primates words, by the ministry of *Aidan* was the Kingdome of *Northumberland* recovered from Paganisme, whereunto belonged then beside the shire of *Northumberland*, and the lands beyond it unto *Edenborough*, *Frieth*, *Cumberland* also, and *Westmerland*, *Lancashire*, *Torkeshire*, and the Bishopricke of *Durham*, and by the meanes of *Finan*, not onely the Kingdome of the *East Saxons* (which contained *Essex*, *Middlesex*, and halfe *Hartfordshire*) was regained, but also the large Kingdome of *Mercia* was converted first to Christianity, which comprehended under it *Glocestershire*, *Herefordshire*, *Buckinghamshire*, *Oxfordshire*, *Staffordshire*, *Darbyshire*, *Shropshire*, *Nottinghamshire*, *Cheshire*, and the other halfe of *Hartfordshire*.

The Scottish that professed no subiection to the Church of *Rome*, were they that sent Preachers for the conversion of these Countreies, and ordained *Bishops* to governe them, as namely, *Aidan*, *Finan*, and *Colman*.

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Christianity in Britaine.

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Colman successively for the Kingdome of Northumberland, for the East Saxons; Cedd brother to Ceadda the Arch-bishop of Yorke before named: And for the middle Angles, which inhabited Leicester-shire, and the Mercians Diuna for the paucity of Priests (saith Beda) constrained one Bishop to be appointed over two people, and after him Trumhere and Cellach Aidan, came into England from the Scottish Island Hy now called Y. Col-tumkill, which Monastery or Colledge was then governed by Segenias: My loving friend Captaine Mason, who hath beene lately in that Island, telleth mee of the monuments of 30 Kings of Scotland, of 6 Kings of Norway, and of a Bishop of Durban, who have have beene buried there.

These Bishops Aidan (a Britaine borne in Northumberland) and Finan among other before named, deserve to be honoured of our British Nation, with as venerable remembrance as Austen the Monke: for by their Preaching most of the Saxon Kings were converted, who with their subiects by little & little submitted themselves to the crosse of Christ: So that in a Councell of Cliffe the Clergy did receive the Nicen Creed and the foure famous Councils.

Ccc

Thus

*Idem cap. 3. 5. 17.
25. 26. cap. 32. 35.
cap. 21. 24.*

*Paucitas sacerdotum
cogebat unum
Anstitem
duobus populis
præfici. Idem. ca. 21*

*Aidanus natione
Britannus: Pits.
pag. 108.*

*Bed. lib. 4 cap. 17.
Hunting. lib. 4*

Thus you see the progresse of Christianity in *Britaine*, untill the comming of *Austen*: and howsoever the Christians in *Britaine* suffered divers persecutions, yet the *British* Church failed, not being deeply rooted in the Doctrine of the Apostles; and watered plentifully with the blood of Martyrs.

As in *Wales* there were many Bishops and holy men: so also in *Ireland* so many holy men lived before the comming of *Austen*, that it was called *The Island of Saints*: *Saint Patricke* in his time had founded there 365 Churches, and ordained so many Bishops, besides 3000 Priests. This *Patricke* wrote many bookes, and lived 122 yeeres. And in *Scotland* were many holy learned men, to whom with the other *British* we are as much beholding to for our conversion, and more too then to *Austen*, they converting and regaining the greater part of this Kingdome as before.

The holy Bishops and Clergy of *Britaine* have wonne, and iustly deserved the honour to be the blessed instruments of converting the greater part of the *Saxons* in this Kingdome before, at, and after *St. Augustine*, and his holy associates preaching here, as *Broughton* saith.

Relig. ancient Irish.
Ecclesias fundavit
365, ordinavit Episcopos eodem numero 365. Presbyteros usq. ad 3000
ordinavit Nenn.
hist. Brit. M. S.
ib. citat. pag. 79.

Brought. Eccles. hist. pag. 331.

To

To conclude this with the saying of Jofeph of Monmouth who was a Bishop : In the Countrey of the Britans Christianity flourished, which from the Apostles time never failed among them. After that Austen came, he found 7 Bishopricks, and one Arch-bishopricke, furnished with most religious Prelates, and many Abbates living by the labour of their hands, in which the Lords flocke kept the right order, &c.

In patria Britonũ (inquit) adhuc vivebat Christianitas que ab Apostolorum tempore nũquam inter eos defecerat. Postquam autem venit Augustinus, invenit in eorum provincia septem Episcopatus, & Archiepiscopatum unum religioſissimis Presulibus munitos, & Abbates complures suarum manuum labore viventes, in quibus grex Domini rectum ordinem tenebat, &c. Galfred. Monumetenſis lib. 8. Cap. 4. de Brit. geſtis. Bal. de ſcriptor. Brit. pag. 65.

Lastly, for the Religion of the ancient Britans, I finde it differing from that of the now Romish Church.

I Doe not deny but that in this Countrey as well as in others, corruptions did creepe in by little and little : yet I read, that the Religion professed by the ancient Bishops, Priests, and Monkes, and other Christians in this land, was for substance the same with that which now by Authority is maintained here against the forraigne Doctrine brought in here in later times by the Bishop of Romes followers : I speake

of the more substantiall points of Doctrine that are in controversie betweene the Church of Rome and us at this day, by which wee may see whether of both sides have departed from the Religion of our Ancestors.



I. Supremacy.

First of all, for the Popes Supremacy, the maine Article of all, for deniall of which men are excluded Heaven, and cast into Hell, it manifestly appeareth, that it was no Article of the ancient Britans Creed.

Gildas Sapiens who lived long before *Austens* comming, sheweth that *Tu es Petrus* was not understood by the Britans to be spoken of *Peter* onely, but to every true Priest, and to every holy Priest is promised whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven.

Dynothus Abbas Banachorensis negat obedientiam nullam (prater hanc qua ceteris Christianis) Papa debitam esse, &c. Britanos autem illius patria subditos esse Carleomnis Episcopo anno 596 M.S. Sir Hen. Spelman.

And *Dinot* Abbot of Banghor (who in his time wrote divers Bookes, and after his death was accounted a Martyr) denieth

any other obedience to be due to the Pope of Rome, *Dinot. wrote divers bookes. Pits. de script. pag. 104*
 then that which is due to other Christians : and as-
 firmeth the Britains of his Country to be subiect (un-
 der God) to the Bishop of Caerlegion.

Austen having procured by meanes of E. *Bed. histor. lib. 2. cap. 2.*
 thelbert a meeting of divers British Bishops,
 and other principall of the Clergie, at a cer-
 taine place in Worcester-shire, called after-
 wards upon that occasion, Austens Oake,
 where by perswasions, threats, and all man-
 ner of meanes, he endeavoured to draw the
 Britains to an entire conformity with the
 Church of Rome, which then was false from
 the purity of former times : whereas the *Grege Domini rec-
 tum ordinem tene-
 rent. Galfr. Mon-
 num. lib. 11. cap.
 12. B. Godwin.
 pag. 45.*
 Britains had still continued (as Ieffery of Mon-
 mouth saith) in the same tenor of pure Doc-
 trine which they had received in the first In-
 fancy of the Church, his Answer was short
 and peremptory, That they might not submit
 themselves to him, having an Arch-bishop of their
 owne : That the Doctrine and Discipline of their
 Church they had received from the Apostles of
 Christ, neither would they change the same for any
 mans pleasure whatsoever.

Austen not discouraged, procured another
 meeting, to which many more of the
 Britains repaired then before. It is said, there
 were there seaven Bishops, viz. of Hereford

The continuance of
of Landaff, of Patern, of Banghor, of St. Asaph,
of the Wiccians, or Worcester, and of Mor-
garn.

*Bed. Hystor. lib. 2.
cap. 2.*

Before this assembly certaine Britains
thought it good to aske counsell of a cer-
taine holy man, to know of him whether he
thought it best for them to submit to *Au-*
sten or no; hee advised them if hee were a
man of God, to take the course he shew-
ed, and to follow the same: And when they
asked him how they should discern whether
he were such a one or no, he pronounced
this saying of our Saviour; *Take my*
yoake upon you, and learne of mee, for I am meeke
and humble of heart: If therefore this *Austen*
bee a meeke and humble man, it is an evi-
dent signe, that hee beareth the yoake of
Christ, and offereth the same unto you:
But if he be stout and proud, he is not of God
you may be sure.

This therefore is my advise, have a care
that he and his company be first in the place
where you meete: If then you being the
greater number, he rise not to doe you reve-
rence, but despise you, despise you him also,
and his Councell.

Austen first entred the place with great
pompe, and when the Britaine Bishops came
in,

in, never moved to rise or salute them: This they taking very ill, gaine said him in every thing, exhorting one another not to yeeld a iot unto him by any meanes; for say they, Hee that will not daine so much as to rise out of his Chaire to salute us, how much more when we have submitted our selves to his iurisdiction, will he despise us, and set us at nought.

Si modo nobis assurgere noluit; quanto magis si ei subijci caperimus nos pro nihilo contemnet Bed lib. 2 cap. 2.

With this repulie Austen was so much moved, that he could not forbear to send out threatens against the poore Britans telling them; That they which refused peace with their friends should shortly finde Warre and enemies, how well he seconded his words by deeds, appeareth by the words of Thomas Grey: (who writ a Chronicle about 300 yeare since) Austen being refused by the Bishops, and others learned of the Britans, complained to King Ethelbert, who forth-with levied his power, and marched against them, and slew them in most cruell wise, having no more regard of them, then a Wolfe hath upon sheepe.

Another Chronicle reporteth that King Ethelbert sent to Elfred K. of Northumberland to helpe him, and that Austen met them at Chester, upon this occasion the Britans received a gre. overthrow, for besides an infinite number of Souldiers & men of Armes, a great

B. Godwin. pag. 45

a great company of Monkes were slaine, no lesse then 1200 that never fought at all, but onely by prayer : Of all others of the Clergy, the greatest spleene was against them, as the greatest wrong-doers ; because they would not receive quietly the yoke of a forraigne and usurping iurisdiction obtruded unto them.

These Monkes although they reiected the *Roman* yoke, and would have no communion with the *Roman* Church, yet they were not accounted damned persons according to the new tenet, but esteemed as holy Martyrs even to this day.

As by the former History we finde, that the *Britans* were not subiect to the Bishop of *Rome* : so also it appeareth by that, *Gregory* was ignorant whether the *Britans* were Christians or Pagans : For it is written by *Paulus Diaconus*, that when *Gregory* saw certaine *English* children in *Rome*, and askt of what Country they were of, and being answer'd, that they were of *Britaine*, hee asked againe, whether the Islanders were Christians, or no, &c. Now there being then in *Britaine* an Arch-bishop, and seaven Bishops, and many Christians : *Gregories* ignorance of them manifestly sheweth, that these

these Christians were not subiect to the Roman Bishop.

*Paulus Diac. in
vita Greg. Lib. 2.
cap 21.*

In all *Austens* Arguments to perswade the Britans to submit to the *Romish* Bishop, he doth not so much as once challenge them, to be first converted by the *Romish* Church, and so to be subiect to the Bishop of *Rome*, as now the *Romists* pretend.

One reason I will adde more against the supremacie taken from the Epitaph, engraven upon *Austens* Tombe, which (me thinks) might sufficiently perswade us that things were farre otherwise at that time, then now, viz. *Hic requiescit Augustinus Doroberniae Archiepiscopus qui olim huc a Beato Gregorio Romanae urbis Pontifice directus, &c.* Here resteth the Body of *Augustine* the first Arch-Bishop of *Canterbury*, who was sent into this Land by *Saint Gregorie*, Bishop of the City of *Rome*. It plainly appeares by this then that *Gregory* was Bishop of the City of *Rome*, and not of the Christian World.

Moreover, it seemeth that the ancient Britans did not observe the decrees of the Bishops of *Rome*. *Victor* Bishop of *Rome* about the yeare 192 made a constitution for the time in which Easter should bee kept: which the Britans

D d d

did

did not as yet observe, untill it was established in a Councell in *England* under *Theodore*, Arch-bishop of *Canterbury*, about the yeare 668. Also Pope *Syricius Nicholas* and others forbade Priests marriage: but it seemeth, that the Priests of this Land were not prohibited thereby: for *Huntington* telleth us, that *Anselme* first prohibited Priests marriage in *England* many hundred yeeres after in a Councell at *London*.

Also although Pope *Constantine* held a Councell in *Rome* for Image-worshippe, yet *Brithwald*, Arch-bishop of *Canterbury*, called a Councell at *London* about the yeere 714, by which Images were erected among us.

I doe finde some of the Bishops of *Romes* Councils and Decrees to bee confirmed by our Bishops in their Councils: as Pope *Martin* held a Councell in *Rome*, which was received by *Theodore* Arch-bishop of *Canterbury*, in a Councell held at *Headsfeild*: as *Be-*

Bed. lib. 4. cap. 17.

Suscepimus synodum qua facta est tunc in Urbe Roma in tempore Martini Papa beatissimi.

Bed. cap. 18.

da writeth) and as we received Pope *Martin* Councell: so the Pope received the Councell held then by *Theodore*.

Moreover, *Ordericus Vitalis* writing of a Councell held in *Avenge* by the Pope, telleth us, that the Bishops of *Normandy* returning

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ning home, confirmed the said Councell at *Roan*: Also our Kings in these times, although they much esteemed and revered the Bishops of *Rome*, yet as Christs Vicars in their owne Kingdomes, (as *Eleutherius* calleth *Lucius*) they ordayned Bishopricks placed Bishops, and constituted Ecclesiasticall Lawes.

King *Lucius* appointed three Arch-bishopricks and divers Bishopricks in this Kingdome: and *Cimvall* King of the west Saxons, *Bed. lib. 3. cap. 7* without the knowledge of his Bishops, divided his Kingdome into two Sees. And also I finde, the *Saxon* Kings to have taken upon them from time to time, not onely temporall but also spirituall Iurisdiction, in conferring Bishopricks, and constituting Ecclesiasticall Lawes.

As for example, K. *Inas*, King of the west Saxons, who began his reigne in the yeere 712, did with his Councillors and Bishops make Ecclesiasticall constitutions for the orderly living of Ministers: for the Baptizing of Infants within 30 dayes, for the priviledges of Churches.

Likewise King *Alfred*, who beganne his reigne in the year 871, constituted divers Ecclesiasticall Lawes; as concerning the

punishment of Fornication, for the keeping of Lent, and against sacrilege, &c. Also the said *Alfred* gave *Denewolph*, the Bishopricke of *Winchester*.

K. Edward the elder began his reigne about the yeere 900, and with *Pleimund* Arch-bishop of *Canterbury*, and other Bishops assigned, and elected 7 Bishops, *Fridestan*, *Adelstan*, *Werstan*, *Adelmne*, *Eduolphus*, *Dernequs*, and *Kenuolphus*.

K. Ethelstan began his reigne about the yeere 924. he bestowed the Archbishopricke of *Canterbury* upon *Odo*, and made Ecclesiasticall Lawes.

K. Edmund that succeeded *Ethelstan*, constituted divers Lawes Ecclesiasticall: as for Tithes to be paid of every Christian man: also of Church-fees, and almes-fees.

Also for the Bishop to see his Churches repaired, &c. and truly to informe the King whether the houses of God were well repaired, or no, &c.

Also for flying into the Church for Sanctuary, &c.

Also concerning cases of spousal & matrimonial, &c.

All which constitutions declare what Interest Kings had in matters Ecclesiasticall.

King Edgar.

King Edgar gave *Dunstan* the Archbishopricke of *Canterbury*, and to *Oswald* the Bishopricke of *Worcester*, and afterwards of *York*.

-Dunstan

s b b c

King

King Canutus made divers Ecclesiasticall constitutions, as It is meete and right, that for ^{King Canutus.} a grave being made to bury in, money be paid.

If any body or corse be carried from his owne Parish into another, the money of the buriall shall pertaine to the Parish to which it did belong: all Ordinances and Ceremonies of God, let them be observed as need in all things requirerh, also for the honour and dignity of Priests.

Vpon Sunday let men abstaine from markets, huntings, and all servile labour, unlesse urgent necessity compell thereunto.

Let every Christian man prepare himselfe thrice a yeere to receive the Eucharist, &c.

If a Minister of the Altar doe kill a man, or hath intangled himselfe in any notorious crime, let him be deprived both from his order and dignity.

If any married woman, her husband being alive, have committed adultery, and be proved with the same to her open shame in the world, let her have her eares and nose cut off.

Let every widdow after the death of her husband so remaine twelve Moneths: or if she mary, let her ^{Saxon Lawes by Mr. Lambert.} lose her ioynture.

By these and others it appeareth, the government of spirituall matters then to appertaine to the lawfull Authority of the temporall Prince.

Baro. to. 11. Ann.
1079. in. epist.
Gal. 1. ad Greg. 7.

M. S. in Biblio-
theca D. Rob. Cor-
toni. D. Yber in
lib. de Eccles. suc-
cessione cap. 7. sect. 9

For the Norman Kings following and o-
thers, William the Conqueror affirmeth in his
Letter to Pope Gregory 7. viz.

Whereas Hubert your Legate warneth me from
your Holinesse, to doe fealty to you, neither would
I doe it to you, neither will I, neither doe I know
any of my Predecessors to have done it.

And Eadmer reporteth, that hee would not
suffer any man in all his Dominions to receive him
that was constituted for Bishop of Rome for Apo-
stolicall, without his leave, nor to receive Letters
from him upon any condition, except they were first
shewed him.

Eadmer writeth also, that no Synode was to
be held against the Kings liking, or to be determined
against his will.

William the second telleth Anselme, that no
Arch-bishop nor Bishop in his Realme was subiect
to the Court of Rome, and that he had that liber-
ty in his Realme, that the Emperor had in his Em-
pire.

The said Eadmer writeth then, that no ap-
peale was to be made to Rome In auditum quip-
pe (say the Nobility to Anselme) in regno suo
& uisibus eius omnino contrarium: A thing
unheard of, and contrary to the customes of the
Kingdome.

pag. 39.

That the King determined *Negotia*
Episco-

Episcoporum inconsulto Romano Pontifice, Bishops pag. 115.
businesse not advising with the Pope.

That the Popes Nuntios entring the King- pag. 125.
dome, were to sweare Fealty to the King.

Hen. Huntington writeth, that in England Lib. 8. 226.
no Appeales were in use untill Henry of
Winchester.

King Henry 1. gave the Bishopricke of
Winchester to William Gifford, and forthwith
invested him into all the possessions belong-
ing to the Bishopricke.

Also the said King gave the Archbi-
shopricke of Canterbury to Radulph Bishop of
London, and gave him investure by a Ring
and Crosiers staffe.

King Henry 2 received divers Lawes at K. Henry 2. in
Clarendoun against the Pope, viz. No man to Quadril.
appeale to the Pope: No Decree or Command to bee
received of the Pope: Peter-pence to bee payd no
more to the Pope, but to bee reserved to the Kings
offers, &c. By which Law and others it ap-
peareth, that the abolishing of the Pope is
no new thing in England: The difference
onely is, that the Pope being driven out
then, could not be kept out so long as now
he hath beene: for in the latter end of the
Kings reigne he came in againe to this Kings
cost.

Thus.

King John.

Thus the Kings of England opposed the Pope untill the time of King *John* whom *Innocent* the third brought into Subiection by excommunicating him: absolving his subiects of their oathes and allegiance to him, giving away his Kingdome to *Lewis* of *France*, by which meanes he was compelled to submit himselfe and his Kingdome to the Pope, and for his absolution he payed

Mat Paris Anno. 40000 Marke, and 12000 yeerely.

1213. *Lord of Elie*

rep. pag. 112.

K. Henry the third

Henry the third his sonne, although hee expelled the invading *French*, yet hee was compelled by reason of the contentions betweene him and his Barons, to give way to the Popes extortions, which is set downe by *Matthew* of *Paris*, and in English by Master *Foxe*, many of which I will touch. By which you shall see, how far the latter Bishops of *Rome* are degenerate from their predecessors for instead of sending holy men to preach & bring the food of salvation to this kingdome; as *Eleutherius* and *Gregory* did; the latter have not onely corrupted, but also made a prey of this Nation sending their Legats to gather, and to extort money.

First in the yeare 1229 the Pope exacted a tenth part of all mooveable goods in England and Ireland: I doe not read of any such payment

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payment before this time. Yet in the yeere *Mat. Paris.*
1240 the Pope wrung from the Clergy a
fift part of their goods.

Moreover, in the yeere 1246 the Pope
sent a new Mandat to all beneficed men re- *Idem.*
sident to pay a third part of their goods, and
that for three yeeres, which came to 60000
pounds, being more money then could be
found in the Land, to pay King Richards
ransome.

For *Provisions* amongst others, all Colla- *Idem folio 130.*
tions were staid, or giving of Benefices,
untill provision was made for 300 *Romish*
Children, whose Parents had aided the
Pope with money and Armes against the
Emperor.

Likewise Martin the Popes *Nuntio*, sus- *Idem folio 167. 1*
pended all Clergy-men from giving of Be-
nefices, untill the Popes kindred were pro-
vided for of Benefices.

Also for Dispensations the Pope got
much money: as for dispensing with Lay-
men and boyes to hold Benefices: Also
with dispensing with mens Oathes, as
500 Markes to be paid the Pope yeere-
ly: hee freed David Prince of *Wales* from *Idem folio 172.*
his Allegiance to King Henry his Sovereigne

Eee

Lord,

Lord, and twice hee dispenced with the Kings Oath.

Also the said Pope stirred up the *French* and the *Welch* against the King, he going about to oppole these his oppressions.

Fol. 172.

Idem fol. 178.

fol. 147.

For contributions the Pope demanded at one time 10000 Markes, at another he had 1500 Markes out of *Ireland*; and *Rubeus* brought 3000 pound out of *Scotland*.

Rex per singulos Comitatus Anglia fecit inquiri summam reddituum Romanorum, & inventum est, quod ad tantundem pecunie ascendisset, quantum redditus ipsius, viz. 60 milia Marcarum puri redditus exceptis alijs varijs emolumentis Math. Westmonast. ad annum 1245. in Hen.

3.

For Confirmations 8000 Markes were paid for confirming the Bishop of *Winchester* only: a view being taken of the monies going out of *England* to *Rome*, it was found more then the Kings revenues.

That the Popes of *Rome* made a prey of this kingdome, and under the colour of piety exhausted the marrow of monies out of mens purses, so that their extortions grew intollerable: to which may be added their violent usurpation of Iurisdiction, in excommunicating of King *John*, and other Princes of this Realme, which caused the Kings of this Land in severall ages to oppose this their avarice.

Mat. Paris. pag. 699.

Henry the third about the yeere 1240, commanded the Popes Legate to depart the Realme, and all farmers of Benefices belonging to any *Roman* were prohibited from.

from paying any Rent to them.

King Edward 1. prohibited the Abbot of *Waltham*, and Deane of *St. Paules*, to collect a tenth of every mans goods for a supply to the *Holy land*, which the Pope by three *Bulls* had committed to his charge. *Ex Archivis Regni. Prem. pag. 28.*

The same *Edward* impleaded the Deane of the Chappell of *Woolverhampton*, because the said Deane had against the priviledge of the *Kingdome* given a Prebend to one at the Popes command.

Also the said King deprived the Bishop of *Durham* of all his liberties, for disobeying a prohibition of the Kings. Moreover, *Hystocke* was committed by the said King, for having a suite in the Court of *Rome* for the Rectory of *New-Church*.

King *Edward* 2. following the foot-steps of his Father, after giving of Summons to the Abbot of *VValden*, for citing the Abbot of *St. Albans* and others in the Court of *Rome*, gave out Letters for his apprehension. And likewise, because a Prebend of *Banbury* had drawne one *Beavercoate* by a Plea to *Rome* without the Kings Dominions, therefore were Letters of Caption sent forth against the said Prebend.

And *Edward* the third following like-

Ecc 2

wise

wise the example of his Predecessors, because a Parson of *Liche* had summoned the Prior of *Oswald* before the Pope at *Avignon*, for having before the Iudges of *England* recovered the arrerages of a pension, directed a precept for seizing upon all the goods both Spirituall and Temporall of the said Parsons, because he had done this in prejudice of the Crowne.

The said King also made one *Harwoden* to be declared culpable, and worthy to be punished for procuring the Popes Bull against the Iudgement of the Kings Iudges.

And because one entred upon the Priory of *Barnewell* by the Popes Bull, the said Entrant was committed to the Tower of *London*, there to remaine during the Kings pleasure.

No appeale made to Rome upon penalty of a Premunire.

An. 13. Ric. 2. an. 16. Rich. 2.

Hen. 4. made an Act, That Election of Arch-bishops Bishops, &c. should be free, without interruption of the Pope.

Ann. 11. sep. 8.

Edward 3. made an Act against the Popes provisions, anno 1343.

And in *Richard the seconds* time there was an Act made also, That none should procure a Benefice from *Rome* under paine of being put out of the Kings Royall protection.

And finally, King *Henry the Eight* put a period to the Popes power and profit here, and

and these oppressions and others caused our reformers at the first to insert these words into our Letany: *From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us.*

To conclude, whereas the very essence and being of a Papist, is to acknowledge the Popes Supremacy; how can these Kings be accounted Papists, who opposed the Popes Supremacy: many also of them living before the grosse poynts of Popery were invented: As for example Transubstantiation was not named among our writers (that I can find) before *Henry* the seconds time, and the first by *Hovenden*. *William* the Conqueror, and *Henry* the third received the Communion in both kinds, as usually men did before the Councell of *Constance*.

Fol. 327. Idem

Mat Paris Henr

fol. 354

Our Princes and Bishops set their hand against Image-worship, which began to creepe in about the yeare 792 *William* the Second protested against Prayers to Saints, but of these things I purpose to speak more hereafter.

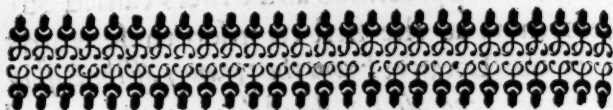
Idem.

Hol. anno. 1100

pag. 27

E e e 3

2 Image-



2. Image-worship.

*Chron. Scotorum
Lib. 2.*

Hector Boetius writeth that the *Druids* (the old *British Doctors*) allowed not any visible forme of the God-head to bee made, &c.

I doe not finde that *Austen* the Monke brought Image-worship from *Rome* : *Pope Gregory* that sent him forbad it, as before.

*Eugubinus dream
comp. cent. pag.
129. Balv.*

About one hundred yeeres after *Austines* death *Eugubinus* a Monke affirmed, that the Virgin *Mary* appeared to him in a Dreame, and declared that it was her will, that her Image should bee set up in Churches, and Worshipped : This Dreame confirmed by the oath of *Eugubine*, was approved by *Constantine Bishop* of *Rome* (who in a Councell at *Rome* decreed Images to bee had in Churches, and worshipped with great reverence)

*Beda. Bal. cited by
Mr. Isack Comp.
cent. pag. 129.*

Brithwald Arch-bishop of *Canterbury* in a Councell held at *London Anno. 714.* decreed for Images : Yet it seemeth that they were

were not worshipped in Britaine: For Bede Gers. part. 2. Compend. Theol. de primo precept. Unde Beda, sed omnino prohibetur, fieri, ad hunc finem ut adorentur et colantur. (that lived about 20 years after this time, as he is cited by Gerson) saith that Images are not simply forbidden to be made, but that they are utterly forbidden to be made, to the end to be worshipped and adored.

And Bartholmew Caranza writeth that there was not any Father before the year 780, that did hold or teach that Images were to be brought into the Church to be worshipped. In sum. 7. gen. concilij Formes. pag. 458.

In the year 788 the Fathers in the second Councell at Nice gave way (the more is the pitty) to Image-worship, being abused (as Bishop Espenceur saith) *Demonum spectris & muliebribus somniis*, by the apparitions of Divels; and woemens Dreames; as by the foolish confabulation betweene the Divell and a Monke, whom Sathan ceased not to tempt to uncleanness, and would make no end of tempting him except hee would promise to desist from worshipping the Image of the blessed Virgine Mary. Also by an Epistle written by Pope Adrian, and sent by his Legats, approving Image-worship; which letters were openly read in the said Councell. Willet. Synop. of Saints departed quest. 4. Comp. Cent. pag. 134.

Irene the Empresse, a Tartarian woman was

was also a great furtherer of Image-worship: she caused the body of the Emperor *Constantinus Copronymus* (who had called a Councell, in which *Image-worshippe* was damned) to be digged out of his Grave, to be burnt, and his ashes to bee cast into the Sea: Also she deprived her owne sonne of his Empire, and his eyes, and cast him into prison, where he miserably dyed.

Our stories report, that our learned men at that time, opposed that councell; and chiefly *Alcivine*, (who was Schoolemaster to *Charles the Great*) viz. In the yeare 792 *Charles King of France* sent into *Britaine* a booke containing the Acts of a certaine Synod, in which booke many things (oh lamentable to behold) were found inconvenient, and contrary to the true faith, especially it was agreed with the whole consent of the learned of the East, no lesse then of three hundred Bishops and more, that Men ought to worship Images; which the Church of God hath alwaies abhorred, and accounted execrable, Against which booke, *Alcivine* wrot an Epistle substantially grounded upon the authority of Holy Scripture. And brought the said Epistle with the said booke, and our Bishops and Princes hands

to the King of *France*. This Storie hath
Roger Hovenden, Sym. of *Durham* : *Flores*
Historiarum , and the History of *Ro-*
chester. Vpon this *Charles the Great* called a
 Councell at *Frankfort*, anno 794, in which
 the making of Images was allowed, and
 the adoration of them was condemned, and
 all the Arguments of the Councell of *Nice*
 (alledged for the maintenance thereof) an-
 swered.

‘ The worship of *Images* bred a quarrell
 ‘ betweene the *East* and the *West Churches* :
 ‘ It ingendred Enmity betweene Christian
 ‘ and Christian, Councell and Councell,
 ‘ Church and Church, Prince and Prince :
 ‘ Hence arose Rebellions, Treasons, un-
 ‘ naturall and cruell Murthers: The Daugh-
 ‘ ter digging up, and burning her Father the
 ‘ Emperors bones; the Mother causing the
 ‘ death of her owne Sonne being an Empe-
 ‘ ror; at last, the tearing asunder of *Chri-*
 ‘ stendome into pieces, till *Infidels* (viz.
 ‘ the *Turkes*) tooke the greatest part thereof.

‘ After this the *Adoration of Images* crept
 ‘ into our Church, the *Clergy* finding great
 ‘ profit thereby. For the advancement of
 ‘ this new Doctrine, *New Saints* were Ca-
 ‘ nonized, *New Holy-dayes* appointed. *New*

‘prayers and Services devised; new Chappels erected and consecrated.

‘Pope Leo 4 appointed sundry Holy-daies, he dyed Anno 847.

‘Eugubine the Monke (that dreamed as before) that the Image of the *Virgine Mary* should be set up in every Church) is numbred among the Saints; and his Holy-day is to be kept the 11 of May. As also *Brithwald* Archbishop of *Canterbury*, (who decreed in the Synode before-named for Images) whose day is upon the Ninth of *January*: and Saint *Dunstan* (that tooke the foule Feind by the Nose) was Canonized, his Dayes are the Nineteenth of *May*, and the Seaventeenth of *September*. Yea the Pope Canonized men for Saints many hundred yeeres after their death, as *David of Wales*, 500 yeeres after his decease.

Image-makers.

Fownes Trisagion
463.

‘Touching making of Images, *Thomas Arundell* Arch-bishop of *Canterbury* saith, That Image-makers, before they made an Image, were wont to goe to the Priest, and shrive themselves as cleane as if they should then dye, and take Pennance, and make some vow of fasting or praying, or Pilgrimage: Praying also to the Priest to pray for him, that he might have
grace

‘ grace to make a faire and devout Image.

‘ Order was also taken how Images should
‘ be consecrated : as first with Exorcisme of *In Pontificali.*

‘ Water and Salt , then with Prayer ; after-
‘ wards with censing , anointing , kissing , and
‘ many other ceremonies

‘ You may read of the erecting of the Rood
‘ in *Pauls* by Bishop *Bonner* , who being in
‘ his Robes with his Prebends about him,
‘ the Rood was laid upon the pavement : the
‘ Bishop with others sung divers prayers to
‘ the Rood : That being done , they anointed
‘ the Rood with Oyle in divers places ; af-
‘ ter the anointing ; they crept to the Rood,
‘ and kissed it ; and they tooke the said Rood,
‘ and weighed him up , and set him up in
‘ his place. All the while this was doing,
‘ the whole *Queire* sung *Te Deum* , and they
‘ rung the Bells.

‘ These Novell Devices brought in a new Profit.
‘ Rent, and great profit to the Clergy ; for
‘ prooffe of which I need not tell you of the
‘ rich offering to our Lady of Loretto , Wal-
‘ singham , or to Thomas of Canterbury. For
‘ in times past every Church or Chappell
‘ had an Image, or two of some of the Saints;
‘ every one of which (as the people were
‘ made beleeve) had some particular Vertue

and Power : As *Saint Anthony* could helpe
 against *Burnings*, and *Saint John* against
Poxson : But to the *Images* of these *Saints*
 men were not taught to come empty han-
 ded : You may enquire onely of the *Offe-*
rings given by *barren Women* to *Saint Rade-*
gond to be made fruitfull : Of *great-bellied*
Women to *Saint Margaret* for easie labour in
 Child-birth : Of men and their wives at
 variance, to *Saint Vncomber* in *Pauls Church* :

Mr. Lambert Per-
 amb. of Kent. III.

And of men and women who were desi-
 rous to have Male or Female Children, to
Saint Bartholmew; and you shall finde these
Oblations and *Obventions* to be of great va-
 lue : And this caused the *Priests* to delude
 the people, and to magnifie *Images* as *De-*
metrius and his fellows did the *Image* of *Di-*
ana, who cryed out, *Great is Diana* of the
Ephesians; and that her *Jmage* came downe
 from Heaven. Yea so great was the pro-
 fit that the *Clergy* got thereby, that a-
 bout the yeere 880, I finde the *Second*
Commandement left out of the *Decalogue*: and
 (as it is set downe in the *Preface* to the
Lawes of King *Alfred*) they conceal'd one of
 the *Commandements* of *Almighty God*, that *I-*
mage-worship might have the greater authority
 with the people.

Prefatio in leges
Alfredi Regis.
 fol. 19.

One thing more I would set downe,
viz. with what miracles, and fond delusi-
ons these Images were first erected, and
came in credit with the people: and of this
an example or two.

Generation of
Images.

For the generation of our Lady of Wal-
singham about the yeare 1061. A Lady cal-
led *Richold*, purposing to build a Chappell
to our Lady, The blessed Virgine appeared
to her, and carried her into *Nazareth*, and
shewd her a Chappell there for her pa-
terne; the like whereof shee going about
to build: The worke-men could not make one
stone to ioyne to another: Yet the said Chappel
was miraculously erected in one night,
the workemen sleeping.

Walsingham.

The Friers of Walsingham gave unto Pilgrims
a paper, wherein was set downe the miraculous e-
recting of the said Chappell: as also the wonderfull
Miracles done by our Lady there, viz. The blinde
had their sight given them, the lame their limbes,
&c. One of these notes is to be seen in the
Custody of the worthy and learned
Knight Sir Henry Spelman.

This Image did not onely enrich the Clergie,
but also the Towne, by the great resort of Pil-
grims thereunto. After the Image was abolished,
(being burnt at Chelse) the Towne of Walsing-
ham

ham decayed, and the inhabitants petitioned to King Henry the eighth, who granted them two Markets in the Week for their reliefe.

Roode of Grace
Lamberts Perambulation. pag. 227

Master Lambert writeth, with what iugling and fraud the Roode of Grace was begotten. It chanced (saith hee) upon a time, a Carpenter was taken prisoner in the Warres betweene England and France, who (wanting otherwise to satisfie for his ransom) thought it best to attempt some curious enterprize within the compasse of his owne art: and therefore getting together fit matter for his purpose, hee compacted of Wood, Wyer, paste and paper, a Roode of excellent art, and workmanship; and having made shift for his liberty, came over to this Realme of purpose to vent his Merchandize; and laid the Image upon the backe of a lade that he drove before him. Now when he was come so far as Rochester, he waxed dry by reason of travell, and called at an Ale-house for drinke to refresh him, suffering his horse to goe forward alone along the City. The lade was no sooner out of sight, but misseth the Westerne-way (which his Master intended to have gone) and turning
South-

South-ward, made a great pace to Boxlie. And
(being driven as it were with some divine
furie) never ceased iogging untill he came
to the Abby Church doore, where he so
beat and bounced with his heeles, that
divers of the Monkes heard the noyse, and
came to the place marvelling at the strang-
nesse of the thing, called the Abbot, and
his covent to behold it. These good men
seeing the horse so earnest, and discerning
what was on his backe (for doubt of dead-
ly impiety) opened the doore, which
they had no sooner done, but the horse
rushed in, and ranne in great haste to a
Piller, (which was the very place, where
the said Image was afterwards advanced)
and there stopped himselfe, and stood stil:
Now whilst the Monkes were busie to
take off the Load, in commeth the *Carpenter*
(that by great inquisition had followed)
and challengeth his owne. The Monkes
loth to loose so beneficiall a stray, at the
first made some denyall, but after-
wards by all signes knowing that hee
was the proprietary: They grant him
to take it with him. The *Carpenter* then
took the horse by the head, and first as-
sayeth to lead him out of the Church;
but

'but he would not stirre for him : then
 'hee beateth and striketh him : But the
 'lade would not stirre one foote from
 'the Pillar ; at last hee tooke off the I-
 'mage, thinking to have carried it out by it
 'selfe, and then to have led the horse af-
 'ter, but that also cleaved fast to the place,
 'that notwithstanding all that ever he (and
 'the Monkes also who at length were con-
 'tent for pitties sake to helpe him) could
 'doe, it would not bee mooved one inch
 'from it, so that in the end, partly for
 'wearinesse in wrestling, and partly by per-
 'swasion of the Monkes, who were in love
 'with the picture, and made him believe
 'that it was by God himselfe destinated to
 'their House: The *Carpenter* was contented
 'for a piece of money, to goe his way and
 'leave his *Roode* behinde : Thus you see
 'the Generation of this great *Roode* of
 'Grace.

'In this *Roode*, a man did stand enclo-
 'sed with many Wyers, to make the Image
 'goggle with the eyes, to nod the head, to
 'moove and shake his iawes, according to
 'the value of the gift that was offered ; if it
 'was a small piece of silver, hee would
 'hang the lippe, if it were a piece of Gold,
 then

then should his lawes goe merrily.

Thus were the people abused and beguiled, untill by Arch-bishop *Cranmer*, and the Lord *Cromwells* meanes it was disclosed, and the Image with all his engines was openly shewed at *pauls crosse*, and torne in pieces by the people there.

There was also in the said Abby-Church Mr. Lamb. lib. ci. sat. pag. 231. another Image called *Saint Rumwald*, and no

man could be admitted with his Offering to the *Rood of grace*, till they had lifted *Saint Rumwald*, (which signified, that they were in cleane life)

This *Rumwald* was a pretty Boy-Saint of Stone: now to them that offered franckly, it was most easie to lift him: and contrary-wise, (by meanes of a pin which the Keepers could put in, and pull out at their pleasure) it was to such as offered faintly, immoveable: in so much as often times it yeelded more laughter, then Devotion, to see a great Lubber to lift in vaine that, which a Boy or Wench had taken up before him. Also chaste Virgins and honest Matrons went oft away with blushing faces, leaving in the mindes of the lookers on, causelesse suspicion of a wicked and un-cleane life.

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Without

Without treble Oblation men might not approach the Rood of Grace: first to the Confessor, then to Saint Runwald, the touchstone of cleane life: and lastly, to the Gracious Rood.

These examples amongst many thousands, may suffice to shew the Generation of Images, and how they came in credit with the people, and how they were deluded.

1538.

About the yeare 1538 many Images were abolished in England. And in the yeare 1547 an Order was made, That they should forthwith take downe, and destroy all such Images as had beene abused by Pilgrimages and Offerings.

Thus you have heard the beginning of Popish Image-worship in England, by what delusions they were created; what profit accrued by them to the Clergy, and of the abolishing of them: I will conclude with the words of our late Sovereigne Lord

King James to all Christian Monarchs pag. 40.

King James: Wel (saith he) quarrell not the making of Images, either for publicke decoration, or for mens private uses: but that they should be worshipped, be prayed to, or any holinesse attributed to them, was never knowne of the Ancients, and Holy Scriptures are punctually against it.



3. The Crosse.

WHereas the Pagans in the times ensuing our Lords Death, contumeliously reproched the *Christians*, telling them, *That they had a Crucified Saviour* : and the *Jewes* called him *קרוי* The Old *Christians* gloried in it, as being not ashamed of *Iesus Christ crucified*. The *Fathers* spoke reverently of this *Badge of Christianity*.

Constantine the Great our Country-man, carried the signe of the *Crosse* in his Standard, and stamped it in his Coyne : and the *Ancient Christians* signed their Children with the signe of the *Crosse* at *Baptisme* : Yea, the *Crosse* was found by *Helena the Empreffe* a *British woman*, Mother to *Constantine* about the yeere 325. The manner of finding of it was (as is reported) by this meane.

One *Iudas* (afterwards *Bishop of Hierusalem*) Legend. digging for it (by the command of the *Empresse*) found three *Crosses*, which he laid in the *Market-place* : A *Dead corps* being carried by, was made

to touch every one of the said Crosse, and at the touching of Christs Crosse, the dead man revived, and so the Crosse is said to have beene discovered. At which time it is reported, The devell roared in the Aire, and threatned Iudas, &c. Now although Helena the Empresse found the Crosse, yet she did not worship it, as Saint Ambrose writeth.

Ambros.
In obit. Theodos.

Helena the Empresse found the Crosse, and adored the King, but not the Tree, because it is an heathenish error, and an ungodly vanity.

Polychronicon lib.
5. cap. 12.
Fox pag. 134.
Bed. lib. 3. Hist.
cap. 2.

The first Crosse set up in England, was erected by Oswald King of Northumberland about the yeere 635. Bede in his History maketh mention of the said Crosse: and this was the reverence the ancient Christians gave to the Crosse.

But the Romanists have abused it as the Israelites did the Brazen Serpent, giving Divine worship to it; to it they pray; to it they burne Incense; to it they goe on Pilgrimage. For the speciall worship of it they have appointed two holy-dates, one upon the 3 of May, the other upon the 18 of September, appointed by Honorius the first.

Miss. Sarum. fer.
6. die. Parasce.
Trisag. pag. 436.

In the Missall of Sarum no lesse solemnity is used in carrying of the Crosse, then if Christ himselfe were present; there is such curtsying,

curtsying, kneeling, kissing, attendance of Priests, bowing of the whole Quier untill the chiefeſt Clerks proceede bare-foote to the Adoration: Then it is carried through the middeſt of the *quier*, and with great reverence laid upon the high Altar: Then they ſing Hymnes, and praises unto it, and adore it, O Blessed Crosse which was worthy alone to beare the King of Heaven, O *Crux ave, ſpes unica*: And againe, *Crucem tuam adoramus Domine, &c.* Thy crosse we do adore O Lord.

What profit they make by the Crosse, *Proſit*! you may geſſe by a report made by *Matthew Paris*, who telleth us of a little piece of the Crosse brought to England in the yeare 1225.

Math Paris pag.
307

Baldwine the Emperour had a piece of the Crosse, which he carried in Battaille before him: and one time forgetting to take the ſaid piece of Crosse with him, his Army was routed, and himſelfe ſlaine. There was at that time in his Chappell, an Engliſh-man, keeper of his Reliques, who hearing of the Emperours death, got the Reliques, and brought into England, and comming to the Abbot of Saint *Albans* hee ſould a ſilver Crosse, two fingers
Ggg 3 of

of St. *Margret*, and other things : Afterwards he pluckt out of his budget a piece of a wooden Crosse, which hee swore to be part of the tree upon which our Saviour was crucified : They not beleeving him, hee went from them, carrying with him this Treasure, which (hee saith) was not to be prized : This Chaplaine had two sonnes, for whom he (being too careful) offered his Reliques to divers rich Monasteries, that he and his sonnes might have beene received among them as Monkes, who refused his request. At last came to a poore Cell in *Norfolke*, called *Brom-Holme*, where hee was entertained with his two sonnes, and they carried their Relique into their Oratory, and many Miracles were wrought to the honour of the Crosse : Life was given to the dead; sight to the blinde; going to the lame; Leapers were cleansed; Devils were disposessed : And great were the Riches this poore Cell attained unto by this one *Chip*.

Erasmus.

There were so many pieces of the Crosse dispersed in several places (as they pretend) that one writes; If they were all laid together in one place, they would load a Ship: Some write, that when *Hellena* the Emperesse

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preſſe found the Croſſe, ſhee left the greater part thereof at *Hieruſalem*; and the other part ſhee ſent to her ſonne *Constantine* the Emperour.

The Croſſe was not found till the yeare 325: But if it had beene of ſuch operation, and ſuch utility to the Church; (as is pretended) the holy Apoſtles would have had a ſpeciall care thereof; and would not have let it lye ſo long in the Earth: Yea, *Joſeph of Arimathea* might have brought a piece of it to us; who beg'd our Lords body: But it ſeemeth that it was not of ſuch eſteeme among the holy Apoſtles and Diſciples.

You have heard how the ancient Chriſtians eſteemed the Croſſe: We alſo doe eſteeme it as a badge of Chriſtianity: Our Princes carry it in their Standards: We ſigne our Children with it at Baptiſme: But to give the ſame honour to it, as wee doe to Chriſt, to pray to it, to burne Incenſe before it, we reſect as *Heatheniſh errors*, and ungodly Vanities.

Marriage



4. Marriage of Priests.

FOR Priests to marry: it was as lawfull in ancient times as now: *Anselme* was the first that made a generall decree in this kingdome, against the marriage of Priests, as *Henry Huntington* writeth: *Anselme* saith he, held a Synod at *London*, in which hee forefended Priests to have wives, which they were not before inhibited to have.

*Hunting. Lib. 7.
pag. 217. Ansel-
mus prohibuit ux-
ores Sacerdotibus
Anglorum ante
non prohibitas
Ansel. dict. anno
1109.*

I doe not deny but that in the Romish Church, *Pope Gregory* did command Priests to live single, but when he understood that they were given secretly to fleshly pleasure, and that hereupon many Children were murthered, many Infants heads found in a Fish-pond, hee disannulled that Commandement.

And also in England, *Odo*, *Dunstan*, *Ethelwold*, *Oswold*, as they were Monkes, so they were doers against Priests marriage, in putting out married Priests of the Cathedrall Churches, and Monasteries: Yea, in a Synod

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Marriage of Priests.

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node called by *Dunstan*, the Image of our Lady was made to speake, which was supposed to be the voice of the Devill, and not of God; who would not speake against his Word. But this restraint of Priests Marriages was never publickly established in England for a Law before *Anselms* time. And *Polydor Virgil* writes, That the Marriage of Priests was not altogether forbidden till the time of *Gregory the Seaventh*.

A Miracle.

*De rerum invent.
lib. 5. cap. 4.*

After that *Anselme* had made a Decree against Priests Marriage, shortly after grievous Complaints were made to him of the Sinne of Sodomity that began to reigne in the single Clergy, according to that of *Saint Bernard*, Take away honourable Marriage from the Church, and the bed undefiled, shalt not thou replenish it with Concubinaries, with incestuous persons, Sodomiticall vices? and finally with all manner of beastly filthinesse.

*Rog. Hovend. ex
epistola Anselmi.
Fox pag. 1136.*

*Tolle de Ecclesia
honorabile connu-
bium & thorum
immaculatū, nonne
repleas eam concu-
binarijs, incestuosis
seminifluis, molli-
bus, masculorum
concubitoribus, &
omniq. genere im-
mundorum? Bern.
super Cant. serm.
66.*

Vpon this the said *Anselme* called a Councell at *Pauls* in *London* to provide for this mischiefe.

This Decree of *Anselme* had no good speed neither in his life time, nor after his death: In his life time divers Priests kept their wives still, and after his death others returned to

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them

Eamer lib. 4.

them againe, and that by the favour of Henry Bewelcke.

After *Anselme* succeeded *Radulphus* Archbishop of *Canterbury*, in whose time a Councell was called in *London*, where the King obtained of the Clergy a *Grant*, to have the punishment of married Priests, wherby the Priests paying a certaine summe to the King, were suffered to retaine their wives. After *Radulph* succeeded *William de Turbine*, who renewed againe the constitution of *Anselme* against married Priests, assisted by the Cardinall of *Cremen*, about the yeare 1135, who having in a long Oration commended Chastity in a Synod at *London*, made a Decree against the Marriage of Priests, was that night found in a very ill way, to the no little shame of their Clergy, (as *Mathew Paris* reporteth) *Henry Huntington* relateth it after this manner.

Math. Paris pag. 67.

John Cardinall of *Cremen*, at the Nativity of our Lady, celebrated a solemne Councell at *London*: But because *Moses* Gods Secretary, in the Holy History Writeth both of the vertues and vices of his Parents, as *Lots* fault, the crime of *Ruben*, the treason of *Simeon*, *Levi*, &c. It is fit also for us to follow the true Law of History, both of

Marriage of Priests. 59

of good and evill, which if it shall displease any *Roman* Prelate, yet let him hold his tongue, lest hee seeme to be willing to follow *John of Cremen*.

When therefore in the Councell he had decreed most severely against Priests wives, saying, it to be a great crime to rise from the side of a Whore: (so he called a Priests wife) and to make the body of Christ, when he had the same day made Christs body, afterwards in the Evening he was taken with a Whore: the thing was most manifest, it could not be denyed, it is not fit to be concealed. The great honour wherewith he was every where received, was turned into great shame, and he stole home through the Iudgement of God confounded and ashamed.

Cum igitur in Concilio severissime de uxoribus sacerdotum tractasset, dicens, summum scelus esse à meretricis latere corpus Christi faciendum surgere, cum eadē die corpus Christi consecisset, cum meretrice post vesperam interceptus est. Mat. Paris lib. 7. pag. 219

This controversie was againe left to the King, who decreed Priests to remaine with their Wives still, and so they continued in the time of *Theobald*, of *Thomas Becket*, *Richard Baldwin*, *Stephen Langhton*, *Richard Edmond*, *Boniface*, *Pecchan*, and others, during well neare 200 yeares after *Anselms* death.

Pope Gregory the seaventh under the colour of Chastity forbad Marriage by his
Hhh 2 Bull,

Gebvilerus Fox
128.

Bull, which the *Germans* and *French* resisted, who with the *Spaniards* had at that time about 24 Bishops married. This pope *Gregory* the Father of this *Decree* , is reported to have lull'd night and day (without any shame) in the Armes and embracings of *Matilda* the Countesse.

And also what a holy one this *Gregory* was, appeareth by the Sentences of the Councils of *Wormes* and *Brixia* , in which he was deposed for his periury, his *Nigromancy* , for being a *Coniurer* , and many other crimes.

1 Tim. 4.

And here we may see the Prophecy of *Saint Paul* most manifestly fulfilled, 1 Tim. 4. *Spiritus autem manifeste dicit, The Spirit speaketh expressly, that in the latter dayes some shall depart from the Faith, giving heed to seducing spirits, and Doctrines of devils, speaking lies in Hypocrisie, having their Consciences seared with a hot Iron, forbidding to Marrie, &c.*

The Holy Ghost speaketh not here of Heretiques, as the *Tatians* , &c. teaching against *Marriage* , but of men in Authority, *χαλυντων* , inhibiting and restrayning *Marriage* , such as *Gregory* , and the Cardinall of *Cremen* ; and more especially of the *marriage*

marriage of Bishops and Deacons spoken of before, as appeareth by the very words of the Text: The participle hath relation unto the words before going, (viz.) a Bishop must be the husband of one wife, &c. Yet for all this in the latter times some shall come and teach the doctrine of divels, forbidding marriage to Bishops and Deacons, hypocrites, who pretending chastity, were given to lasciviousness, as before: I might adde to this the words of Ignatius, Ignatius ad phi- the Disciple of St. Iohn (viz.) If therefore any ^{ladelph. Pless. mass.} man that confesseth the Lord Jesus Christ, and ^{pag. 17.} yet notwithstanding calleth ^{νομικὸν μὲν} the lawfull bed, uncleanness, or pollution, or abhorre any kinde of meats, by that name such a one is inhabited by the Apostate Dragon, that is the Drivell.

But to speake a word or two of the reason of this inhibiting marriage to Priests, as the Priests had great liberty heereby, beeing freed from the cares accompanying the life of married men: One of their owne writeth: That they had rather Priests to kepe Concubines then wives; because it may bee they received more profit thereby: I have read saith my author, a Bishop affirme, that hee had

Malueruntq; illi legis-latores Sacerdotes suos cum infamia habere Concubinas, quam (cū honesta fama) uxores; forte quia ex Cōcubinīs proventus illis est amplior. Agrippa de Lenonia. cap 64

11000 Concubinarie Priests, who paid him every one yeerely a piece of Gold; yea, saith hee, Bishops and officialls laid taxes upon Priests for their Concubines soe publickly, that it was a Proverb, *Habeat vel non habeat aurum solvet pro Concubina, et habeat si velit*; Hath hee, or hath hee not, let him pay a piece of Gold for his Concubine, and he may have one if he list: this was one of the grievances that the Germane Princes exhibited to the Emperor.

*Idem ibidē Espen.
ad Tit. digres. 2.
pag. 67.*

*Distinct 81 Maxi-
minus in glossa.*

Now whereas married Priests were put from their livings in the glosse upon *Gratians* decrees, it is said that a priest for simple fornication is not to bee deposed from his benefice, and the reason is: *Pauci sine illo vitio inveniuntur.*

*Bishop Bale in
Apolog. pag. 125.
hath made a col-
lection out of their
authors.*

By this inhibition of marriage the Pope also got much money by dispensations, as *Gregory* the seventh, the father of the decree of single life in Priests gave his dispensation to *Burchard* Provost of Tryer in Germany to marry after his Priesthood, as *Lambertus*, *Shafnaburgensis* writeth in his Chronicle: *Hieronimus Squaraphicus* reporteth in *vita Petrarchi* that *Franciscus Petrarcha* a Canon of Padua Arch-deacon of Parma had one *Laureta* to wife, by the grant
of

Marriage of Priests. 63

of *Benedict* the twelfth : *Henricus Agrippa* in his declamation *Adversus Lovanienses* maketh mention of a Cardinall whom the Bishop of *Rome* permitted to take a wife in marriage, that he might have Children to possess his inheritance: *Johannes Bertandus* declareth the order for Cardinalls, & Bishops wives, by the rules of *Panormitan*, and of *Johannes Andreas* who was a Priests sonne.

Lib. 3. cognit. Iohn Baptist.

But to cite some examples of our owne Country-men *Polidor Virgil* telleth that *Iohn* the Bastard, sonne of King *Ferdinand* being a Monke, married *Philip*, *Iohn* of *Gaunts* daughter after his Priest-hood, and was made King of *Portugal*, by the dispensation of *Innocent* the third, *Symon* Earle of *Leicester* married *Alinora* a Nun, sister to K. *Henry* the third, as *Mathew Paris* reporteth, of this read a collection made by Bishop *Bale*, where some of these and many more are set downe : Thus you see *Bishop Bale Apolog. pag. 126.* Priests, Monkes, and Nuns might marry for money.

God blessed marriage from the Creation, he vouchsafed to honour it to the Patriarchs, to command it to the Priests, and approved it in the Prophets; our Lord wrought his

his first miracle in *Chana* at a marriage: By marriage is set downe the holy and high union betweene Christ and his Church: The Apostle telleth us marriage is honourable to all men, and the bed undefiled: The holy Apostle *St. Peter*, and others were married, and lived many yeares after Christs death, according to that of *St. Paul*, have we not power to lead about a sister a wife, as well as the other Apostles, and as the brethren of the Lord and *Cephas*.

*St. Paul*s precept is, let not the husband put away his wife, (this command not I) but the Lord, and let not the wife depart from her husband.

The sixth Canon called the Apostles, excommunicateth every Bishop & Priest that putteth away his wife under pretence of Religion, yet for all this holy ordinance is prohibited by the Romists to their Priests: yea, although they make marriage a Sacrament conferring grace, they deprive their Priests of this Sacrament and grace.

The Bishops and Priests of this Island were not prohibited marriage as farre as I read, untill the latter times.

In an ancient Synod *Anno. 432* held by Saint

Marriage of Priests. 65

Saint Patricke, *Auxilius*, and *Iserninus* Orde² *Synod. Patricij.*
was, that Priests wives should goe vailed. *Auxilij, Iernini*
Anno 432.

This *Patricke* was a *Britan*, who had *Caliphurnius* a Deacon to his Father, and *Potitus* a Priest to his Grandfather.

Saint Bernard reporteth, that one Family *Bernard in vita*
enjoyed the Archbishopricke of *Armagh* for *Malachie.*
15 generations, as if it had bin hereditary.

And *Girald Cambrensis* writeth, this cu- *Lib. 2. M.S.*
stome to have continued in *Wales* unto his
time; he dyed *Anno 1198.*

Rithmarch sonne of *Sulghein*, Arch-bishop
of *Saint Davids*, succeeded his Father, ac- *Bishop Godw. pag.*
counted the godliest, wisest, and greatest *508.*
Clerke that had beene in *Wales* many yeeres
before, except his Father; he dyed about the
yeere 1100.

And howsoever the *Ramish* monkish writers blame this hereditary succession, yet *Ex Nazianzeno*
in the yeere 180, *Polycrates* Bishop of *Ephesus*, reporteth to his glory, that his Progenitors before him, leaven together one after another succeeded in that See, and that he the 3 was placed in the same. *Ex pag. 1128.*

Epiphanius Bishop of *Constantinople* was *Ex Novel.*
commended, because his Father and Ancestors before him were Priests and married Bishops.

Pope *Damasus* reciteth a great number of the ancient Bishops of *Rome*, who were Priests sonnes, as *Silverius Anno 544*, *Deudat* about the yeare 622, *Adrian the Second* about the yeare 873, *Felix* about the yeare 474, *Agapetus Anno 534*, *Gelasius 484*, *Bonifacius Theodorus*, whose Father was Bishop of *Hierusalem*. Yea, my Author reckoneth up some of the Bishops of *Rome*, who have succeeded their Fathers in the Papacy, though not begotten in wedlocke, as pope *Landus* the first begat *John* second: *Sergius 3* begat *John 12* of *Manozia*, *John* the 14 was sonne of *John* the 12, &c. Doctor *Fownes* in his *Trisagion* letteth downe, that *Robert Bloet* Monke of *Evesham*, and Bishop of *Lincolne*, had a sonne in his monkish chastity called *Simon*, who was Deane of the said Church. *Robert Peach* Bishop of *Chichester* begate *Richard Peach* Arch-deacon of *Coventry*: *Easten* a Monke of *Worcester*, of *Wolgen* a Nunne, begat *Saint Wolstan* Bishop of the said Church.

Oswald one of the greatest letters up of Monkerie, begat *Oswald* the Monke.

Ethelwold, Bishop of *Winchester*, *Wolstan* a Monke. *Thomas* Arch-bishop of *Torke*, begat *Thomas* the yonger, Arch-bishop of *Tork*,
More-

Cathol. Judg. pag. 47.

A collection of many such like Popes out of their owne Authors.

Pag. 762.

Moreover, Bishops and Priests Wives were partakers of their Husbands honours and dignities, according to that of the Apostle, *Marriage is honorable to all.*

Bishops wives were stiled *Episcopissæ* and *Antistitæ*, and Priests wives were *Presbyterissæ*. Hemming Genealog. Tabel. pag. 1. pag. 302. in General. Rhetia Curien- sis Principis. Hemmingius writeth, that Paschal Earle of Brigant, President of Rhetia, and Bishop of Curien, founded the Monastery of Zatter, and that his wife *Episcopia* Countesse of Rhetia, stileth her selfe in the Fundatory Letters, or Statutes of the Foundation of the said Monastery, *Antistitam Curiensem, Lady of the Bishop of Curien.*

Aventine also reporteth, that Priests at that time were married like other Christians, and that their Wives were called *Presbyterissæ*.

And Bishops children seeme to have had some priviledge, as it appeareth by the words of the Law set downe by *Jornalensis*: *Ex Chronico. Durnelmensis. Monach.* *Si Episcopi filiolus sit, &c. sit dimidium hoc, &c.* and also to have beene of some esteeme.

Utred Earle of Northumberland, married the Daughter of *Aldwin* Bishop of *Durham*.

Jowwarth ap *Owen* ap *Caradocke*, Lord of *Caerleon* upon *Uske*, a great and mighty man in those parts, married the Daughter of

Uthred Bishop of Landaff, who dyed Anno
1148.

Annotat. in Epist.
Gilda. pag. 96.

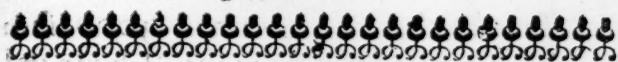
I read moreover, that the British Priests
being married, accused the Saxon Priests,
who lived unmarried, calling them *Con-*
temptores Matrimonii, which caused *Aldelmus*
Dorotheellus Bishop of Shirburne, now Salisbu-
ry, to write his Apology *De Virginum laude*
contra Britones, Of the praise of Virgins against
the Britons. He wrote also by the appoint-
ment of a Synode against them, because they
received not after the Roman manner their
shaving, Unctions, Easter, single life, and o-
ther Rites newly brought in. This *Aldel-*
mus dyed in the yeere 709.

Bishop Godwin.
in vita Aldelm.

It is reported that *Aldelmus* being at
Rome, was bold to reprove pope *Sergius* ho-
linesse, who was then charged with getting
a bastard.

About the yeere 1549, all Lawes and
Constitutions prohibiting Marriage to Ec-
clesiasticall persons, were made void, and
of none effect.

Monkes.



5. Monkes.

THe Britaine Monks were far unlike the Monks of these times: They lived not clauſtered in Monaſteries, as the now Romiſh Monkes, but like the Monkes of Affrica, mentioned by St. Auſten in his booke *De Cap. 13. moribus eccleſiæ catholicæ in ſuis quiſque habitaculis*, in their owne dwellings (many of them) and upon the labours of their owne hands; yea alſo not forſaking their wives, as it ſeemeth by *Gildas*.

The monaſteries were then Seminaries of learning, as the Colledges of our times furniſhed with learned men, to whom the people reſorted for inſtruction, & from whence the Church was furniſhed with Divines. Doctor *Piſeus* calleth the Monaſterie of *Banghor* an *academie*; and writeth that it was founded by *K. Lucius* in favour of Arts, and learned men.

The Monkes then lived upon the labour of their hands: *Walfridus Strabus* reporteth of *Columbanus* Monkes, ſome wrought in the Gardens, others dreſſed the Orchards: *Gallus* a famous Preacher made nets. I find it related

Gild. Epiſt. pag. 32

Girald. Cambren. Topograv. Liber diſtinct. 3. cap. 29. Relig. Anci. Iriliſ. pag. 55.

Academiam Banghorienſem in gratiam bonarum Artium et virorum literatorum fundavit Piſ. pag. 79

Alij hortum laboraverunt alij arbores pomiferas excoluerunt, Beatus vero Gallus texebat retia. Vita Galli. cap. 6.

of *Brendon* that hee governed 3000 such Monkes, who lived upon their labour and handy-worke.

*Nicol. Harpsfield.
Histo. eccles. Ang.
lib. 1. cap. 25.*

*Bed. Hist. Lib. 2.
cap. 2. qui omnes
labore manuum
suarum vivere
solebant.*

The Monkes of *Banghor*, lived after the same manner, as *Beda* reporteth.

There is a great difference betweene the Monkes of old, and the new Popish Monkes.

The Monks then lived in solitary places, as at *Banghor*, and *Colimbinus* Monks in the Island of *Hy* in the *Orcades*: The Popish Monkes in Cities, and pleasant places.

The ancient Monkes lived upon the labour of their hands, and were helpful to others: The *Romish* Monks in idlenesse, not eating their owne bread.

*Polid. de invent.
lib. 7. cap. 2. nullū
votorum vinculū
Athanas. in Epist.
ad dracant.*

The ancient Monkes were not intangled with vowes, nor prohibited marriage; and some were married, as *Athanasius* reporteth.

The *Romish* Monkes vow poverty and exceed in riches: vow chastity, and live unpurely; vow obedience, and performe little, being exempt not onely from the civill Magistrate, but also some of them from Bishops. It is said of *Antonie* when his Disciples came to him to aske of him for a rule of life, and direction of conversation, he

he offered them the Gospell of Christ.

The ancient Monkes thought it to bee a more blessed thing to give then to receive. It is reported that when *Sigebert* King of *France* made large offers to *Columbanus* and his companions to keepe them in his dominions, he received this answer: *We that have forsaken our owne, ought not to embrace other mens riches.*

*Qui nostra reli-
quimus ut secun-
dum Evangelij
inssionem Domini
sequeremur non
debemus alienas
amplecti divitias
Walaf. Strab. Vit.
Galli. Lib. 1. cap. 2*

The ancient Monkes were not burthen-
some to Christendome, as these latter are.

One writeth of about 100 orders of Fryers;
and *Sabellicus* reporteth that there are 4143
covents of the *Dominicans* onely, and the
Master of the order of the *Franciscans*, pro-
mised Pope *Pius* to furnish him with
30000 Friers, good souldiers of his order
onely.

*Sabel. Ennead. 9.
Lib. 6.*

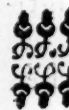
The ancient Monkes used much fasting,
and austerity: the latter were well fed and
fared deliciously; *Girald Cambrensis* in his
book called *Speculum Ecclesie* writeth that
the Abbot and Monkes in *Winchester* came
to King *Henry* the second, as he was hunting
at *Guilford* in *Surry*, and fell downe in the
mire and durt before him, pittifully crying
out: The King asked them what was the
matter, they answered that their Bishop
had

had taken away three dishes of meat from their dinners and suppers: he asked againe how many dishes he had left them; they answered ten, but from the foundation of their house, they had used dayly to have 13 dishes at a meale: The King turned to his Nobles and said *By the eyes of God* (for that was his oath) I thought their house had bin burnt, & now I do see that it is but a matter concerning their paunches: And then turning to the Abbat and *Monkes* hee said, if your Bishop deale not with you, as I have done with my Court to bring you to three dishes, I would he were hanged: The same *Cambrensis* writeth, that in some Abbies they had sixteene dishes: The Monastery of *Banghor* is reported to have beene the first Monastery in the World: for begging Fryers my Lord of *Armagh* writeth, that they are a kinde of creatures not knowne to the Church of God for above 1200 yeares after Christ.

Clarivalensis
Speed. 206

Relig. anti. Irish.

Purgatory.



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6 Purgatory.

WHereas we read in holy Scripture of two places onely for the soules of men departed. (*viz.*) heaven and hell.

The *Romists* have invented a third (*viz.*) *Purgatory*, which they say is for such men who have faith and charity, but unperfect and not answerable to the severity of Gods iustice: These mens soules must to Purgatory: and satisfie for their sinnes: for the place where this Purgatory should bee, *Place.* is uncertaine; some speake of mount *Aetna*: some say that it is in the Aire, some in *Ireland*, as *Cesarius* a German Monke adviseth him that doubteth of Purgatory, for his resolution to make his journey into *Scotland* the greater, and there to enter into Saint *Patricks* Purgatory, and then hee giveth his word, that hee shall not then make any more doubt of Purgatory: My Lord Primate of *Ireland*

Qui de Purgatorio dubitat Scotiā pergat. Purgatorium sancti Patricij intret? &c. Cesar Heisterbach. Lib. 2. cap. 38. Relig. anci. Irish. pag. 21.

saith that hee would have his Ghostly Father inioyne him penance to goe a Pilgrimage to *St. Patricks Purgatory*, to see whether he would proove any wiser when he came from thence, then when he went thither; he also reporteth that the elder writers of *St. Patricks* life, say nothing of any such place, and that *Henry* a Monke of *Saltry* is the first that hee could finde to make mention thereof, who lived in the time of King *Stephen* who with *Matthew*

Math. Paris. *Paris* the Monke writeth of a Knight that about the yeare 1153 descended into Saint

Fol. 83.

Patricks Purgatory, and what strange visions he saw there, my Lord *Primate* writeth, that they must give him leave to beleieve him that hath been there, where *St. Patricks* purgatory is said to bee, and hath cause to know the place as well as any; (the Iland wherein it is seated) being held by him as a parte of his inheritance, descended unto him from his Ancestors, who professeth, that he found nothing therein that might afford him any argument to thinke that there was a Purgatory.

Saint *Patricke* himselfe, in his booke *De tribus habitaculis*, to bee seene in his Maiesties Library, alleadgeth no such place

place : There are (saith hee) three habitations under the power of Almighty God : *Tria sunt sub omnipotentis auctoris habitacula: primum, imum, medium, Quorum, summum, regnum Dei, vel regnum Caelorum dicitur, imum vocatur Infernus, medium mundus presens vel Orbis terrarum appellatur &c.* the first, the lowermost, and the middle; *Patric. de tribus habitac. M. S. in Bibliot. Regi. Relig. anci. Irish pag. 23.* The highest whereof is called the Kingdome of God, or the Kingdome of heaven: The lowermost is termed Hell, the middle is named the present World, or circuit of the Earth: And both these places are supplied out of the middle, (for the men of this World) namely, some are lifted up to Heaven; others are drawne downe to Hell; namely, like are ioyned to like; that is to say good to good, and bad to bad: iust men to iust Angels; wicked men to wicked Angels; the Servants of God to God; the servants of the Divell to the Divell: *The blessed are called to the Kingdom prepared for them from the beginning of the world: The cursed are driven into everlasting fire, that is prepared for the Divell and his Angels.*

Hitherto also may be referred that ancient Canon of one of the *Irish Synods* wherein it is affirmed, that the soule being separated from the body, is presented before the iudgment seat of Christ, who rendreth its owne unto it, according as it hath done, and that, neither the Arch-Angell can lead it to life, till the Lord hath iudged it, nor the Divell

Synod. Hibern. in vet codi. Canonum tit. 66. M. S. in biblio. D. Rob. Cottoni. Relig. anci. Irish pag. 24.

transport it to paine unlesse the Lord doe
damne it.

*Suscepit Christus
sine reatu suppli-
cium nostrum ut
inde solveret rea-
tum nostrum &
finiret etiam
supplicium nostrū.
on Gal 3.
Scot. in L. senten.
D. 15*

Againe, *Claudius* writeth, that Christ took
upon him our punishment without the
guilt, that thereby he might loose our guilt,
and finish also our punishment.

And *Scotus* (our country-man) saith that
no man can satisfie for sinnes, save in the
power and virtue of *Christs Passion*: This
was the ancient opinion.

Profit.

The profit accruing to the pope and his
Clergy by Purgatory, was infinite: what
would not simple men give to bee freed
from the torments thereof. Purgatory found-
ed many Abbies, Priories, and religious
houses: Purgatory brought in faire pos-
sessions to their Clergy: Purgatory made
many idle-bees swim in delicacy and vo-
luptuousnesse: Purgatory maintained in-
finite swarmes of Priests and Fryers: upon
Purgatory *Trentals*, *Masses for the dead*, *Dirges*,
Requiems, *Praiers for the Dead*, the *Doctrine of*
merits, *workes of supererogation*, *Indulgences*, *Par-*
dons, *Lubilies &c.* are founded.

For the confirmation of the figment,
they abuse many places of the Scripture, as
one writeth, wheresoever the wrath of *God*,
the tempest of his indignation, the lake of
fire,

fire, prisons, fetters, darknesse is spoken of, there commonly by them, *Purgatory* is pretended to be taught, as for example; *Lord D. Fownes pa. 337*
rebuke me not in thine anger, neither chasten me in *Psal. 38.*
thy heavy displeasure.

Hence Card. *Bellarmino* concludeth *Purgatory*: Again, *We went through fire and water*, *Psal. 66. 11.*
 they make this a pregnant place for it. Again, *Toby gave money to bury the dead*, that is, (say they) to deliver their soules out of *Purgatory*: and also to abuse the simple, they will shew them a place of *St. Cyprian*, which *Bellarmino* himselfe disclaimeth as none of his: As also a place of *St. Austins*, where he doubteth of it: and upon these and such like foundations they have made it an Article of Faith.

But the better learned of the *Romists* themselves put no great trust in these proofes, as among others. The Bishop of *Rocheſter* *Fisher*, who lost his head for the Pope, writeth, That among the old Doctors there was no talke at all, or very little of *Purgatory*. Now whereas the *Romists* want the Testimony of *Holy Scriptures*, the *Friars* have beene great promoters of it, yea, some of them testifie thereof as Ocular witnesses. *Matthew Paris* writeth of a Monke of

Bell. lib. 4. de Euch. cap. 6.

Ang. Enchirid. ad Laurent. cap. 69.

Roffenf. art. 18.

contra Luther.

Alphonf. de Ca-

stro advers. Heres.

lib. 8. tit. Indul-

gentiar.

In ancient writers

there is almost no

mention of Purga-

tory, &c.

Evesham, who in the time of K. Richard, about the yeere 1196, who descended into Purgatory in a vision, and reporteth, That he did see an infinite multitude of soules variously tormented: as that hee saw some soules roasted against the fire, others fryed in Fryng-pans, others were torne with hot Irons, that you might see the bones: others were tormented in bathes of Pitch and Brimstone, and in melted brasse and lead, and that others were bitten with the venemous teeth of great serpents.

Mat. Paris pag. 178. Hi ad ignem torrebantur, hi in farragine frangebantur.

The same Author reporteth also of one Thurcillus, who was carried into Purgatory by St. Julian, who relateth, That upon Saturday morning betime hee saw Saint Michael the Arch-angell, and the Apostles, Peter and Paul arrive in Purgatory: and that Michael the Arch-angell caused all the white soules to passe thorow the flames of Purgatory unhurt, and for the spotted soules, who were spotted white and blacke, St. Peter made them to be led into the fire to bee purged from the spots which they had contracted in their life time, by reason of the contagion of their sins: and Saint Paul and the Divell were occupied in weighing of black soules, &c. he also reporteth, That he saw a Divell ride upon a blacke Horse, which he galloped and made curvet, and that St. Dominicus called the Divell to him, who told him,

Mat. Paris. pag. 207. Circa horam primam illucescentis Sabbati sanctus Michael Archangelus & Apostoli Petrus & Paulus, &c.

him, that the blucke horse was the soule of a certaine Noble man of England, who died without confession, &c. and had beene a great oppressor.

Hee reporteth also of a certaine Priest, whose tongue the Divels cut out by the roote, who had had no care to feed the people committed to him, neither with the words of exhortation, neither with the example of godly life: The divell pluckt his members in pieces, and putting them together againe, they placed him in a chaire of torment.

Also hee telleth of one of the most famous Lawyers in England, who did usually sit in the Kings Exchequer, and take money of both sides. This man after the fiends had made a scorne of him, they powred melted money into his mouth, and made him swallow it downe, which when hee had done, the divels rolled him upon a wheele, and made him to vomit up the money againe, which the divell commanded to be gathered up, and to bee powred into his mouth againe, &c. with these tales and others, the Friars did miserably fright simple people, and taught them, that there was no deliverance from these tormentes but by the Popes pardons, Masses, Oblations, Almes, and such like.

Odilo Abbat of Cluny dreamed, that soules were delivered by vertue of the Masse, and that he heard the Divels roare and howle, while

Unum fuisse ex Proceribus Regni Angliæ qui nocte precedente absque confessione, &c.

pag. 209.

Quidam legum mundanarum peritissimus, hic per totius Angliæ fines inter summos famosissimus habebatur, ad Scaccarium Regis residere consueverat, ubi ab utraq; parte dona frequenter acceperat, &c.

Bish. Bal. in vit. Pap. Joh. 19.

while soules were taken from them by *Dirges* and *Trentals*.

*Pleſſis of the
Maſſe, pag. 289.*

The Grey Friars, that men might be devoted to their Order, did preach that St. *Francis* descendeth once in the yeere into *Purgatory*, to free and set all such at liberty as doe affect his order.

The *Jacobites* proclaime, that St. *Dominick* performeth this worke every Moneth. The *Carmelites* and white Friars that the Virgin *Mary* (for whose sake they looke to be accounted and held famous and renowned) did the same every *Saturday*.

Idem 287.

Yea, some Monkes have preached, that the soules in *Purgatory* did leape at the sound of the money cast into the Basons for their Redemption: for this new Doctrine they have also appointed a new *holy-day*, viz. *All soules day* attributed to *Odilo* the fourth Abbat of *Clunie*.

Thus you have heard of the *Invention* of *Purgatory*, little or not knowne to the Ancients, as the Bishop of *Rocheſter* before confesseth, by what kind of miracles and delusions it was begotten and hatched, and what great profit the Church of *Rome* getteth by it.

To conclude the Apostle St. *Paul* most
care-

carefully instructing the *Corinthians* & *Thes-* 1 Cor. 15.
salonians of the state of the dead, speaketh not
 any one word of *Purgatory*: and yet he pro-
 testeth that he hath kept nothing backe that Act. 20. 20.
 was profitable. *St. John* had divers Revela- Rev. 20.
 tions, whereof some were concerning the
 dead, but not any word in any of them con-
 cerning the *Romish Purgatory*. But *St. John*
 telleth us, *That the blood of Jesus Christ purgeth* 1 John 1.
us from all our unrighteousnesse: And never any
 woman loved her child as *Christ* did the
Church, and if there had beene any such place,
 he would surely have told his *Church* of it.
 He maketh no threefold division of men,
Good, evill, and indifferent, as the *Romists*: but
 he divideth all men into *flesh and spirit, be-*
leevers, and unbelievers: and he assigneth one-
 ly two places unto soules departing out of
 this world, viz. *Heaven and hell*.

The *Romish Purgatory* is reiected as well Arch-bish. of Ar-
 by the *Grecians*, as by the *Moscovites*, and maghs Answer. pa.
Russians: the *Cophes* and *Abassines*, the *Geor-* 192.
gians and *Armenians*, together with the *Syri-*
ans and *Chaldeans*, that are subiect to the Pa-
 triarches of *Antioch* and *Babylon* from *Cyprus*
 and *Palestina* unto the *East Indies*. The Pope
 and *Romish Clergy* onely received benefit
 thereby.



7. Prayer to Saints.

I Doe not finde any such invocations in Austens time, or before, as are now used in the Romish Church.

Mary mother of Heavens Grace,
Mother where Mercy hath chiefe place,
From cruell foe our soules defend,
And them receive when life doth end.

Againe.

By the blood of Thomas
Which for thee he did spend,
Make us thither (O Christ) to cline
Where Thomas did ascend.

Now looke upon all the Prayers in the Old Testament: Can you finde in any of them Invocation to Saints? Looke upon all Davids Prayers; Can you finde in them any such petition? Whom did Moses, Elias, and the holy Patriarches and Prophets invoke and call upon? In the New Testament whom doth

doth Christ teach us to pray to, and whom did the holy Apostles invoke? did they not pray to God alone? Indeed I doe finde in the *Gospell* the *Rich man* in hell invoking his father *Abraham*, but the *Romists* (I thinke) will not make an example of him.

In the Primative Church looke upon the Prayers of *Polycarpe*, *Babylas*, and others: canst thou finde any one of them to call upon our *Lady*, or the *Saints departed*? Last of all, read over the Prayers of the ancient *British* Kings and holy Bishops, and see if you can finde any such thing?

In a very ancient translation of the *Psalmes* of *David* in the *Saxon tongue*, I finde added to the end of every *Psalme* a severall Prayer, as also to every part of the 119 *Psalme*, all which Prayers are made to God alone, and not one *petition* to our *blessed Lady*, or any *Saint*. The *Booke* is in the hands of the learned Knight *Sir Henry Spelman*.

Pope *Honorius* the First added to the *Let-
tany Prayers to the dead Saints*, who dyed Bish. Bale in vita
Honor. 1.
Anno 634.

King *William the Second* protested openly, Hollensh. histor. ad
annum 1100. p. 27
that he beleeved that no *Saint* could profit
any man in the Lords fight, and therefore
neither would hee, nor any man that was

84 *Indulgencies and Pardons.*

wife, (as hee affirmeth) make intercession either to *Peter*, or any other *Saint* for helpe.

Yea, some write, that the *Romists* pray to some *Saints*, of whom it is doubted whether their soules are in Heaven or Hell. Among others it is questioned by the Masters of *Paris* whether *Becket* were saved or damned? Saint *Sophronia* and Saint *Pelagia* slew themselves, and yet are reckoned among their *Saints*.

Ex Cas. Monach.
lib. 8. Dialog. cap.
69.
Do. Fownes pag.
126.



8. *Indulgencies and Pardons.*

Roffensis cont. Lutherum. artic. 18.

I*ndulgencies* are of a later edition than *Purgatory*. *Fisher Bishop* of *Rocheſter* writeth, That it cannot well appeare whence *Pardons* firſt began.

Among the old *Fathers* and *Doctors* of the Church there was no talke at all or very little of *Purgatory*: and ſo long as *Purgatory* was not cared for, there was no man that ſought for *Pardons*.

Silveſter

Indulgencies and Pardons. 85

Sylvester Prierias telleth us that indnl- Prier. Grand. Impost. pag. 384
gencies were not made knowne unto us by
the authority of Scripture, but by the au-
thority of the Church of Rome, and Roman
Bishops.

Yea, there was no use of indulgencies In principio nascē-
tis ecclesia nullus
fuit indulgentia-
rum usus Roffens.
artic. 18.
in the beginning of the Christian Church.

Boniface the 8 (as *Agrippa* writeth) was Agrippa de vanis.
scient. cap. 61
the first that made Pardons extend into
Purgatory.

Infinite is the treasure accruing to the
popes Coffers by this novelty.

Leo the tenth under pretence of Warre a-
gainst the *Turkes*, sent a Iubile with his par-
dons abroad, through all Christian Realms
and Dominions, whereby he gathered innu-
merable riches and treasure: his collectors
perswaded the people, that whosoever
would but give ten shillings, should deliver
a soule out of Purgatory: and promised ex-
piation of sinnes and life everlasting upon
a certaine prise, which any man should give,
according to the hainousnesse of his of-
fence.

* The Princes of *Germany* complained that
the burthen of Indulgencies was intolle-
rable, and that under the colour of
piety, the *Roman* Bishops sucked out
the * Importabile iam
olim increbuit Rō.
Indulgentiarum o-
nus, quando sub per-
sona pietatis Ro-
mani Pontifices
omnem a simpli-
cibus nimiumque
credulis Germa-
nis exuerunt pe-
cuniarum medul-
lam. Sacri. Rom.
Imperij principum
ac procerum gra-
vam. 100. apud
fasciculum rerum
expetend. folio. 177

86 *Indulgencies and pardons.*

the very marrow of mony from the simple,
and too much believing *Germans*. This
doctrine of indulgencies *Luther* resisted: Tea-
ching.

Grand. imposture.
pag. 383

1 It to be the way to *heresie*, to create a new
Article of Faith.

2 It to be a Sathanicall lie to constitute
that for an Article of Faith, which is in it
selfe a meere falshood.

3 He proclaimed the doctrine of Indul-
gencies to be a blasphemous Article, and the
Nurse of all impiety.

And what was the event of the doctrine
of indulgencies: *Platina* telleth us, when first
Indulgencies were set on Sale, with ful par-
dons, men did lesse abstaine from wicked-
nesse, and the *Keies* of the Church become
vile. *Erasmus* writeth, that in this their do-
ing, they sit not in the Evangelicall chaire,
but in *Symon Magus*, or in the chaire of
Caiphas, making merchandize of the sins
of the people. Yet some were so taken with
these kinde of Merchandise, that few rich
men, societies, or covents, were without one
of them; yea, some had power given them
to grant pardon out of theirs: as I have in
my hand under scale a pardon granted by
the Aldermen, and Chamberlaines of the
Guild

Erasm. in Matth.
23. 3.

Guild, and fraternity to the honour of our Lady *Mary* the Virgin, in the Church of *St. Botolphs* in *Boston* in *Lincolnshire*, to twelve men by vertue of the authority given them by the Bulls of Pope *Nicolas* the 5, *Pius* the 2, *Sixtus* the 4, *Innocent* the 8, *Julius* the second, and *Leo* the tenth.

Among other things granting them power to receive full remission. *A pœna et culpa*, once in their life time, or in the houre of death.

Item, whosoever should assist and support the Chamberlaines, or substitutes of the foresaid fraternity to have 800 yeares pardon.

Item, the partakers of the same Guild, and being supporters thereof, which once a quarter, or every Fryday, or Saturday, either in the said Chappell of *St. Botolphs* Church, or any other Chappel of their devotion, shall say a *Pater noster*, *Ave Maria* and *Creed*, or shal say, or cause to be said *Masses* for soules departed in paines of Purgatory, shall not onely have the full remission due to them which visit the Chappell of *Scala cœli* or of *St. Iohn Lateran*, but also the soules in Purgatory shall enioy full remission, and be released of all their paines, &c.

Sixtus

88 *Indulgencies and Pardons.*

Dafter Fownes.

Sixtus the pope (at the request of *Elizabeth* of *England* , wife to King *Henry* the seventh, granted to every one , which dayly after three toulings of the *Ave Bell* shall say the whole salutation of our Lady for every time 30 dayes pardon out of the treasure of the Church.

Yea, although we live in the latter ending of the world , every day looking for the comming of our Lord *Iesus* to iudgement: yet they have granted pardons for 30000, 40000, 80000 yeares and more, and they grant pardons not onely for sinnes past, but also for sins to come, as before.

I wish my country-men, that are lay-men of the *Romish* religion , to enforme themselves, of the antiquity of Purgatory, and Pardons, and it may save them a great deale of money, which I feare by these new tricks and others, is transported out of this kingdom.

relus.

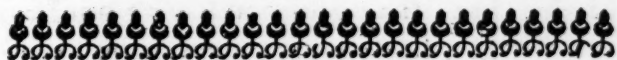
Veselus, and other of the schoole-men, confesse the devising of Pardons , to be a godly guile, and hurtlesse deceit , to the intent that by a devout kinde of terroure , people may bee drawne to godlinesse , as before.

Grand impost pag.
386.

But my Lord of *Durham* writeth that the Patrons

Patrons of *Romish Indulgences*, by making it an Article of Faith, Canonize and Deifie a *Novelty*, a falshood, and a very bawd of all impiety: whence (to use their owne words saith he) *Adulteries*, *Incests*, *Peruaries*, *Homicides*, and the spawne of all evils did arise.

Hinc supra, incestus, adulteria, perinria, homicidia, & tota malorum lerna. Orthonius Gratinus de Gravam. Germania.



9. Of Reliques.

FOR *Reliques* in the primative time of the Church the bodies of the *Saints* were suffered quietly to rest in their graves.

And thus we read of the holy men in old time, as that the body of *Moses* was buried, and his buriall was unknowne to man: I read that *Elizeus* his grave was opened to cast in a dead man into it: And although the Lord wrought a great miracle, viz. *The said dead man* revived touching his bones; yet no man was then so foolish, as to take his bones out of his grave, and carry them into the Temple to adore them.

M m m

In

In the *New Testament* care was taken of the *Saints*, to give them decent Buri-
all: Devout men carried *Stephen*, to his Buri-
all, and made great lamentation over
him.

The Fathers that lived neereſt Chriſt,
were freeſt from worſhipping Reliques:
But the *Romiſh* Church aboundeth in this
kinde, yea, they glory in having our La-
dies Milke, her Combe, her Girdle, yea,
her Houſe wherein ſhe dwelt, miraculoſly
brought to *Loretta*: her Haire, *Bruno* a Car-
dinall gave two of them to the Abby of
Becke in *Normandy*.

Eadmer hiſt. pag.
88.

Moreover they pretend to have *Michael*
the Arch-angels Sheild, and Dagger with
which he fought with the Divell, and a
Feather of his, yea, ſome of the Pieces of
Silver for which *Judas* ſold his Maſter, and
ſome of the Coales with which Saint Lau-
rence was broyled: Saint *Thomas* his Shooes,
Martins Bootes, the Foote and Tayle of
the Aſſe that carried Chriſt, the Thornes
of his Crowne at *Malmesbury*, his Blood at
Hales, the Speare that pierced his ſide ex-
torted by *Henry* the Emperour from *Ro-*
dulph Duke of *Burgundy*, for which he gave
him the Dukedome of *Swevia*, and a thou-
ſand

Trifagion 187.

D. Fownes.

D. Willet of Re-
liques.

sand thousand more in sundry Abbies and Churches to be seene.

Yea, to make Reliques, they doe also digge the dead bodies of the Saints ^{Matth. Paris. pag. 128.} out of their graves, as *Amphibalus* his body was taken out of his grave about 800 yeers after his death.

Pope *Paschall* the First is said to have taken up out of their Graves many carkasses, ^{Plato in vit. Urb. 4. & Bale.} who dyed *Anno* 824, and the body of *Saint Thomas* who had slept quietly at *Malapin* in the *Indies* almost one Thousand and five Hundred yeeres, without any molestation done to him by the *Indian* Christians, was ungraved by the *Romish Portugals*, upon their comming thither as ^{Boter. Del Vecchia Christian del India.} *Boterus* reporteth: yea, they cut or divide the bodies of many of the *Saints* in pieces.

And thus they have used *Saint John Baptist*, whose face (they say) is at *Saint Jean Angell*, the rest of his Head at *Malta*, his Skull at *Namours*, his Braines at *Novum Rastrowiense*, his Iaw-bone at *Vezaalum*, a piece of his Eare at *Floride*, his Fore-head and Haire in *Spaine* at *Saint Salvadors*, and ^{D. Fulk. Marb. 14.2.} yet for all this his whole Head is to be seene at *St. Sylvesters* in *Rome*, and at *Amiens* in *France*.

*Idem Rom. 16.
sect. 4.*

They have not spared, but likewise mangled the body of Saint *Peter*; halfe of whose body they say to be in Saint *Peters Church* in *Rome*, and the other halfe in Saint *Pauls*: his Head at Saint *John Lateran*, his neather lawe with his Beard at *Poitiers* in *France*, many of his Bones at *Triers*, &c. neither was our Countrey unstored of Reliques.

Bishop Godwin.

Agelnoth Arch-bishop of *Canterbury*, bought of the Pope the Arme of the great Doctor Saint *Augustine* of *Hippo* for one hundred Talents of Silver as Historians report, who bestowed it upon the Church of *Coven-*
try.

Richard Earle of *Cornewall*, King of the *Romans*, brought (as was pretended) some of our Saviours blood into *England*, and built the Abby of *Halles* for the keeping of that Relique.

Fox pag. 201.

Maud the Empresse brought into *Eng-*
land (as they write) the Hand of Saint *James*, for repose of which Relique her Father King *Henry* the First founded the Abby at *Redding*.

Erasmus also writeth, That he found at *Walsingham* (as was pretended) the milke
of

of our Lady, and a finger of St. Peters as big as a Giants. *Pergrinat. Relig. Capgrave in Cas.*

William of Malsbury writeth of the taking up of the Relique of *Editha* (viz.) thirteene year after her death, and *Saint Denis* holding her by the hand, appeared to *Dunstan* in a vision, willing and requiring him to take up the body of *Edith*, buried in the Church of *Wilton*, and to shrine it, to the intent that shee might bee honoured of her servants on earth, as hee was worshipped of her spouse in Heaven: *Dunstan* upon this comming from *Salisbury* to *Wilton*, where *Editha* was buried, commanded her body to bee taken up with much honour and solemnity, who opening the Tombe, found the whole body of *Editha* consumed, save onely her Thumbe and her Belly, whereof the said *Editha* expounding the meaning, declared, that her Thumbe remained sound for the much crossing that shee used with the same, and her other parts were uncorrupted for a Testimony of her abstinence and integrity, *Saint Edithas* holydayes were the sixteenth of September, and the third of November.

Malsb. pag 90.
Ventrem & alvum
& alvo subiecta.
ventrem nulla cor-
rumpi putredine
qui nulla sit accu-
leatus unquam, li-
bidine.

Pope *Innocent* the sixt made an holy-day for *Bishop Bale.*

for the speare and hammer wherwith Christ was pierced and nayled.

Great was the profit accruing to the Clergy by Reliques: In times past when the Laity shut up their shops upon Holydayes, the Priests opened theirs. Yea, the very shooe of St. Thomas at Harbledoune brought in money.

Moreover, many of these their Reliques were forged, as at *Towres*, the Image of *Venus* in an *Agate* was worshipped in stead of the Image of the blessed Virgin.

The Blood of *Hales* pretended to bee the Blood of Christ, as before named, was found to bee the blood of a Drake: The Braines of St. *Peter* at *Geneva*, were found to bee a Pumice-stone; for these and such like, read Doctor *Willet*.

Concerning Saints departed. Quest. 4.

Premonit. pag.

This I will conclude with King *James* wordes: For the Reliques of Saints (saith hee) if I had any such, that I were assured were members of their bodies, I would honourably bury them, and not give them the reward of condemned mens members, which are ordained to bee deprived of buriall, but for worshipping them, or Images, I must account it Idolatry.

7 Service



10. Service in their owne tongue .

They had their service in their owne tongue, as Bishop *Jewell* prooveth in his reply; *Theodore* Arch-bishop of *Canterbury*, sent out of *Italy*, brought the *Latin* service into *England*, long after *Austens* time. This *Theodore* was the seventh Arch-bishop after *Austen*. Pag. 142.

After this the whole Land was so overwhelmed with a darke and palpable mist of ignorance, that *Cuthbert* the eleventh Arch-bishop of *Canterbury* called a Synod at *Cliff*: in which a Canon was made among others, that the Clergy should read to their parishioners the Creed, and the Lords Praier in the English tongue. Bishop. Godm. pag. 57.

Gilbertus, *Malachias*, and *Christianus*, who Relig. Irish. were the Popes Legates about 300 yeares agoe, brought in the *Roman* use or service into *Ireland*: *St. Bernard* writeth in the life of *Malachias*, that he did establish in all In vita Malac. Churches the *Roman* Customes.

Bede

*Bed. Hist. Lib. 1.
cap. 1. quinq; gen-
tium linguis unam
eandemque summa
veritatis & vera
sublimitatis sci-
entia scrutatur &
conficitur An-
glorum, (viz) Latin-
Britannum, Scoto-
rum, Pictorum, &
Latinarum, &c.*

Bede reporteth of the Island of Britaine, That in the Language of five Nations it did search and confesse one & the same knowledge of the highest truth, and of true sublimitie, to wit, of the *English*, the *Britans*, the *Scots*, the *Picts*, and the *Latins*.



II Merit.

*Ex libro qui in-
scribitur Ordo
Baptizandi cum
modo visitandi
impresso Venetijs
An. 1575 folio 34
Paulo post medium*

For Merit of Workes, the same was taught in ancient time which wee teach now; read a Booke set forth by *Anselme*, Arch-bishop of *Canterbury*, to be used in his Province, called the order of Baptizing, and Visiting the sicke, among the questions propounded to the sicke-man this was one: *Dost thou beleeeve that thou canst not bee saved but by the death of Christ?* whereunto when he had made answer affirmatively, he is presently directed to make use thereof in this manner; *Goe too therefore as long as thy soule remaineth in thee, place thy whole confidence in no other thing: Commit thy selfe wholly to his death, with this alone cover thy selfe wholly*

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wholly: If he say to thee, Thou hast deserved damnation; say Lord, I set the Death of our Lord Jesus Christ betwixt me and my bad merit, and I offer his merit in stead of the merit which I ought to have, but yet have not: Heare also what Anselme saith concerning this point: If a man should serve God one thousand yeeres, and that most fervently, he should not deserve of condignity to bee halfe a day in the Kingdome of Heaven.

*Si homo mille annis
serviret Deo, etiam
serventissime,
non meretur ex co-
digno dimidiam
diem esse in regno
Caelorum. Ansel.
de mensura crucis
188.*

And to this purpose writeth our Country-man Bede, Christs Condemnation is our Justification, his Death our Life.

*Eius mors nostra
vita: eius damna-
tio nostra justifica-
tio. Bede in Psal. 87*

And in this point also wee are not false from the Doctrine of our Forefathers.



12. The Doctrine of the Eucharist.

FOR the Doctrine of the Sacrament of the Lords Supper, the same was taught then which wee teach now, as you may see in the Homily of Elfricke approved by divers Bishops in their Synods, and appointed to bee read in the Church upon Easter day before the receiving of the Communion. This Booke is subscribed by the two Arch-bishops of Canterbury

bas

N n n

and

Homil. in die san-
cti Paschat. p. 17

and Yorke, and thirteene other Bishops :
the words are, *There is great difference betwixt
the body wherein Christ suffered, and the body
which is hallowed Howsell : The body truly that
Christ suffered in, it was borne of the flesh of Ma-
ry, with blood, with bones, with skinn, and
with sinews in Humane limbes with a reasonable
soule living : And his ghostly body (which wee call
the Howsell) is gathered of many cornes with-
out blood and bone, without limbe, without soule;
and therefore there is nothing to bee understood
therein bodily, but all is Ghostly to bee under-
stood.*

Sedulij carmina
Paschalia. lib. 4.
Rel. an. Iriß.

Calius Sedulius to whom *Gelasius* Bishop
of Rome, with his Synode, giveth the title
of Venerable *Sedulius*, affirmeth, *That the
things offered in the Christian Sacrifice are the
fruits of the Corne and the Vine.*

In Heb. 10.

Againe saith he, Wee doe offer dayly
for a commemoration of the Lords passion.
And our Country-man *Beda* useth these
words, *Substituting his flesh and blood in the fi-
gure of bread and wine.*

Bed. in Luc. 22.

Scot. in 4. sentent.
distin. 11. que. 3.

Also *Scotus* (borne in *Torkeshire*) saith,
That before the Councell of *Lateran*, *Tran-
substantiation* to be no Doctrine of Faith. Thus
was Priest and people taught to beleeve
living in the Church of *England* toward the
end

end of the tenth, and beginning of the eleventh Age, after the incarnation of our Saviour *Jesus Christ*: But in the yeere 1215 Pope *Innocent* the Third in the Councell of *Lateran* (to which I finde no subscription) published to the Church for an Oracle, *That the Body and Blood of Iesus Christ are contained under the formes of Bread and Wine, the Bread being transubstantiated into the Body, and the Wine into the Blood by Divine power*: Which Canon is the very life of the Masse, and Massing-priests depending thereupon.

The novelty of this Doctrine appeareth First, the word *Transubstantiation* is not read in any of our ancient Writers, (that I can finde) but first mentioned by *Roger Hovenden*, who flourished *An. One Thousand two Hundred and foure.* *Hovend. folio 304.*

Secondly, by the new Addittaments and new Decrees for the honour of the Masse collected out of their Authors by *M. Plessis* *M. Plessis of the Masse. pag. 74.* and others. As the aforesaid *Innocent 3* commanded, that in all Churches there should be made a Coffer or Boxe wherein the *Hoast* should be reserved. And because this Ordinance was not well observed, *Honorius* the third about the yeere 1220 renewed the said Decree. And these words were

N n n 2 ordina-

ordinarily written (in Cathedrall Churches) upon these boxes, or Tabernacles, *Hic Deum adora*, Adore God here.

Also the said *Honorius* decreed, that the *Hoast* should be elevated. *Gregory* the ninth about the yeere 1230, added thereunto a little Bell, the which is to be rung saith *Durand*, that the people might be forewarned of Christs comming downe upon the Altar. *Innocent* the 4 decreed, that the *Hoast* should be adored. Moreover, it was ordered, that when the Priest goeth to carry the *Hoast* to the sick, he say the *Lettany*, and other prayers as he goeth, and let him goe with a little Bell, and a Wax-candle burning: let such as accompany him reverently going & comming, have ten dayes pardon: Let such as meete it, if they be on horse-backe, light downe, that they may kneele unto it, &c.

*Reged specu. p. 55.
Plessis pag. 74.*

*Bulla Urban 4 ad
Evam reclusam
data apud urbem
veterem 6 Id. Sep-
temb. anno Pontif.
3. Plac. in vit. Ur-
ban. 4.
Bale ibid.*

Pope *Urban* the 4 in the yeere 1264 appointed a day called now *Corpus Christi* day, upon occasion as some say, of a certaine religious woman called *Eve* in *Leodia*, who had a Revelation, which she signified in writing to the Pope, beseeching him a day might be kept holy in honour of the Sacrament of the Altar: to whom the said Pope returned his answer with his Bull, to confirme the ho-ly-

ly-day : which beginneth.

Bishop Urban servant of the servants of God sendeth greeting, and Apostolicall benediction to Eve our beloved daughter in Christ : Wee know (O Daughter) that thy soule hath longed, &c.

As Pope *Urban* sent his Bull to *Eve*, so he sent her a Scedule, or booke of the office or service for that day, which some write *Plat. in vit. Urban. 4* to have beene composed by *Thomas Aquinas*; and that he had given him therefore by the Pope a Dove of Silver, whereupon it cometh, that being painted, he is alwaies set forth with the Picture of a Dove at his right shoulder : And namely hee turned the Hymne *Pange lingua gloriosi*, which *Fortunatus* had framed about the yeare 600, upon the passion of our Saviour to the honour of this feast : And because this constitution was not received in every place, *Clement* the fifth ordained a Councell held at *Vienna*, that it should be observed of all : And about the yeare 1360, began the Processions and Tabernacles at *Pavie*, the paterne whereof was commended to all Christendome. *Hospinian* describeth a glorious procession *Hospin de festis fol. 95.* upon this day in *Spaine* : The streets were scaffolded and covered with precious cloth,

and out of the windowes rich hangings and pictures set out ; their Standard-bearers signed with little Crosses on their heads, began the procession : Two Crosse-bearers followed , carrying Crosses of Gold , and so many bearing Banners : next was carryed the Sepulcher of Christ of silver , being more then 9 Porters could carry ; the Sepulchre was adorned with the Picture of Christ rising, and of the Souldiers watching him : Then followed two Banners, & foure Crosses : Then followed Christ with a Crowne of Thornes upon his head, with foure Crosses and foure Banners after him : then followed the Image of *St. Nicolas* made of massie Silver , upon a Horse made of the same mettall, carryed by 6 men, with 2 Crosses & 2 Banners setting forth what he had done : After him followed *Alphonfus* with Banners and Crosses : After him the Image of Christ, with Crosses and Banners : After him *Saint Martin* , *St. Laurence* , *Lydus* , *St. Andrewe* , *St. Stephen* , *St. Iohn Baptist* , with a Lambe, and a booke, *St. Benet* , *St. Gregory* , severally, with Crosses and Banners , as before : After these *Michael* the Arch-Angel , *Iulius Basiliſſa* with most precious Crosses and Banners : then commeth the mother of Christ

Christ with her sonne in her armes, *Mary Magdalen*, and other women and Virgins, with Crosses and Banners following them: then followed the *Carmelits*, the *Franciscans*, *Trinitaries*, *Capuchins*, *Augustins*, &c. by two and two.

After these came *St. Peter*, then the head *St. Dominicke*: then followed a great troop of Priests and Canons, with the singers, all manner of Musicke: Then followed some of the Nobility, carrying Crosses and Banners; after whom ten men carried the *Host*; then followed the Kings Councell, the King himselfe, the Cardinal, the Prince of *Savoy*, the Emperors Embassadors, and others, with a great troope of the Nobility and others.

In *Rome* also, in some procesions, the *Sacrament* is carryed upon a white horse, trapped with a Bell about his necke, a canopy is borne over the *Sacrament*, with the Popes Armes upon it, before the horse march 12 men in red on foote, carrying 12 torches, and two *Sacristis*, carrying two silver Lanthorns, with lights in them, this Pomp is set downe in the third booke *Ib. 1. Sec. 2. Sec. 5.* of the ceremonies of the *Roman Church.* *Et. 12. &c.* What thinke you, did *Peter* and *Paul*, or any

any of the Fathers of the Primative Church; see any such sight as this is. The Greeke Church, and other Christians in the World have neither such a day, nor solemnities, nor expose the Sacrament to these uses which Christ hath not instituted.

Profit.

*Plessis Masse ex
varijs authoribus.*

As by the novelty of transubstantiation the dignity of the Clergy was much advanced. So great was the profit accruing by it to the *Roman* Clergy, for their masses were exposed to sale, pretended to bee good for all uses; for the quick, for the dead, for the whole, for the sicke, for men, for beasts, for the fruits of the earth, for the distemperature of the Aire, &c. It is become a *Catholicon* and universall remedy against all things: If it be *St. Gregories* masse it delivereth soules out of Purgatory: If *St. Rockes*, from the plague: if of *St. Anthonie* the Hermit, it saveth Cattell: if of *St. Sigismund*, it cureth the Fever, if of *St. Antonies* of Padua, it bringeth againe lost things: If of *St. Apolines* it taketh away the tooth-ache: If *St. Lucies* it cleereth the eyes: if of the Holy-Ghost, it giveth a faire husband, or a beautifull wife, &c. Now whereas none of these are found in Holy Scriptures; for confirmation hereof they pretend many Miracles:

Miracles.

My

The Doctrine of the Eucharist. 105

My Lord of *Durham* in his booke of the Institution of the Sacrament of the blessed body and blood of *Christ*, reckoneth up thirteene among others, of a certaine Priest called *Plegillus*, being desirous to see *Christ* in the *Eucharist* after prayers for this purpose he saw after consecration *Puerum Jesum*, the child *Jesus* in the *Host*, he embraced him, and after much kissing him, he desired to receive the Sacrament, and so the vision vanished. *Malmſbury* writeth, that *Berengarius* was wont to say, that when the Priest had kist *Christ* with his mouth, he devoured him with his teeth. The novelty of Transubstantiation appeareth by the confessions of some of their owne writers. *Cardinall Bellarmine* relateth, that *Scotus Cameracensis* and others plainly confesse, that neither by the words of *holy Scriptures*, nor by the *Creeeds* nor sentences of the ancient, we are compelled to beleeeve Transubstantiation. Whereas the Institution of the *holy Sacrament* of the body and blood of *Christ* is in divers places set downe in the *New Testament*, I desire the Reader to search whether he can finde the *Romish Masse*, their Transubstantiation, their elevation of the Sacrament for the adoration thereof, their reservation of the *Host* in a

Malmſ. lib. 3. Ferunt Berengarium carpere solitum & dicere speciosa certe pax nebuloſis, ut cui oris prebuerat basium, dentium inferret exitium.

Bell. de Eucharist. lib. 3. cap. 23.

Boxe; their circumportation thereof on *Corpus Christi-day*, and other solemne times; their private Masses, their halfe Communion, their propitiatory Sacrifice for the quicke and the dead, &c. Whether (I say) hee can finde these, or one of these in our Lords Institution: And on the other side, let him looke upon our holy Communion, whether there be any one thing in it which doth differ from our Lords Institution.

As for us, wee doe with all reverence, with bended knees and hearts receive this *Holy Sacrament*: but their new inventions before named, wee reiect, with other Orthodox Christians in the world; as not of Christs Institution, nor practised in the *Primative Church*.

And here I doe also appeale to the very consciences of the *Romists* themselves, whether it is not better to follow Christs Institution oft-times set downe in *Holy Scripture*, than the traditions of their Church.



13. Communion in both kinds.

FOr the Communion in both kinds, Beda reporteth, In the life of Cuthbert that one Hildmar an officer to Egfrid King of Northumberland, intreated Cuthbert to send a Priest that might minister the Sacrament of the Lords body and blood unto his wife that then lay a dying.

Antoninus Arch-bishop of Florence reporteth, that William the Conqueror and his Army received the Communion in both kinds, viz. in the morning they communicated of the body and blood of our Lord.

And Matthew Paris testifieth the same, viz. the Normans in the morning before they fought with Harald, strengthened themselves with the body and blood of Christ.

Hovenden also reporteth, that K. Henry the 3 sonne to King Henry the 2, received the body and blood of Christ. And Jonas of Donna the Virgin, that shee received our Lords body, and sipped of his blood

Also it was decreed in a Synod under Cuthbert

Bedae in vit. Cuthberti. cap. 15.

Antonin. Archiep. Florent. Chron. par. 2 pag. 613.

Northmanni autem confessioni peccatorum vacantes mane Dominico corpore & sanguine communicaverunt.

Matth. Paris in Haraldo Normanni mane Domini- ci corporis & sanguinis munimine saginati, &c.

Hovend. fol. 354. Quadam ex his nomine Donna, cum jam corpus Christi accepisset, & sanguinem libasset, in vita Burgundorf. Relig. anc. Irish. pag. 38.

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Laici admonendi sunt quatenus frequentius communicent, ne salutaris cibi potusque inopia deficient, dicente Domino, Nisi manducaveritis carnem filii hominis, & biberitis sanguinem ejus, non habebitis vitam in vobis manentem. Synod. an.

747

Gerf. tract. contra heres. de commun. sub utraq. specie.

Alex. p. 4.

bert in the yeere 747, Can. 23, that *Laikes* should bee admonished to Communicate more often, lest they should want the food and drinke of Salvation, our Lord saying, Except you eat the flesh and drinke the blood of the Sonne of man, you shall have no life in you.

In these times you see that both Priest and people were partakers of the Cup: but what need I prove this; for above a thousand yeere all Orthodox Christians received the Communion in both kinds. But in the Councell of Constance the Romists presumed to correct Christs Ordinance, and that in a most rude manner, viz. Although Christ did administer in both kinds, yet this notwithstanding, &c. we command no Priest to communicate to the people in both kinds, under paine of Excommunication. Heare the weighty Reasons which induced them to decree flatly against Christs precept and practice of the Primitive Church, viz. The length of Lay-mens beards, loathsomnesse to drink after others, the costlinesse and difficulty of getting Wine, frosts in Winter, and flies in Summer, the burthen of bearing, the danger of spilling, and the peoples unworthinesse to equall Priests in receiving in both kinds.

Alexander Alex maketh mention, that devout

devout and religious persons found it *Ples. Masse.*
 strange that the cup should bee taken from
 them, demanding that it might be restored
 them againe, and their request was made of
 none effect by a pretended miracle which
 was by making blood to come out of the
 Hoast.



14. Sufficiency of Scripture.

For Sufficiencie of Scripture, *Anselme*
 writeth upon these words: They are
 able to make us wise to salvation: *Qua litera possit
 te instituire, id est
 sufficienter doctum
 reddere ad aternā
 salutē consequendā*
*They are able to make thee Sufficiently learned to
 obtaine salvation.*

Beda also writeth of the successors of
Columkele: That they observed onely those things
 which they could learne in the Propheticall, Evan-
 gelicall, and Apostolicall writings.

Yea, our fore-fathers accounted the Scrip-
 tures their chiefe riches, according to that
 of *Columbanus*.

Sint tibi divitie divine dogmata Legis.

But now since these new doctrines before
 named, have beene hatched, the holy Scrip-
 tures are vilified and disgraced: I will not
 weary you with their common places used,

Tom. 1. Lib. de
verbo Dei script.
cap. 4.

for disgracing it. *A Nose of Wax, A dead letter, a leaden rule, with many such like phrases of reproach, yea, they call it Insufficient, &c.*

Psal. 19.

2. Tim. 3. 15.

The holy men in times past could not speake too much good of the sacred Scriptures; heare David; *The Law of God is perfect converting the soule*: Heare St. Paul: *All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may bee perfect*: read the ancient Fathers how they magnifie the plenitude thereof; but now many of the Romists labour to disgrace the holy Scripture. Cardinall *Belarmine* writeth a whole Chapter to proove the Scripture insufficient, and Cardinall *Peron* setteth forth a Blasphemous booke with this title: *De l'insuffisance Scripture sainte*: It would grieve a Christians soule to heare them so to vilifie the sacred Scripture: but why is all this? and why are the Scriptures insufficient? Is it not because their novell Doctrines are not contained in them?

De verbo Dei non
scripta. Lib. 4. cap.
4.

To conclude, in believing the sufficiency of holy Scriptures, we agree with our fore-fathers, and the Romists doctrine is novell.



15. Scripture in their owne Language.

They had also the Scriptures in their owne Language: Bale reporteth of a translation caused to be made by King *Bal. de script Brit. pag. 97. Iho. Trevis. Lib. 5. cap. 24.* *Aldestan*: also Beda himselfe turned St. Iohns Gospell, the Psalmes, and other bookes of the Bible into English: it is said that King *Pitf. de illust. Ang. scrip. pag. 171.* *Alfrid* caused the Psalter to bee turned into English, some say the whole Bible.

Yea, also the Layty were commanded to read them: Beda reporteth of Bishop Aidan, That all such as went in his company, whether they were of the Clergy or Layty, were tyed to exercise themselves either in reading of the Scriptures, or learning of the Psalmes. *Omnes aut legendis scripturis aut Psalmis discendis operam dare lib. 3. cap. 5.*

: Also hee commendeth Alfrid for a most learned man in the Scriptures. It hath bene the continuall practice of the godly, commended in the Old and New Testament: in holy Scripture the Layty, both men and women are commended for reading of them, as the Eunuch, and the women of Beræa, *Alfrid. vir in Scripturis doctissimus lib. 4. cap. 26.*

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Bed. lib. 4. de verbo Dei non scripto cap. 4.

K. James Premonition pa. 73

Joh. 5. 39.

Beræa, the Primative Fathers did with vehement perswasions perswade the Laicity unto them : But now as some of them write , it is heresie to say it is necessary to translate them into the vulgar, and the Devils invention to permit lay people to read them : now the reading of holy Scripture is not onely unprofitable, but many waies very hurtfull to the Church : And would it not astonish a man to heare them that beare the name of Christians to blaspheme them, and to prohibit the reading of them by lay people under grievous punishments. *St. Iohn* telleth us of two witnesses that lye dead in the streets of the great City. Our late soveraigne Lord King *James* writeth these two witnesses may be taken to be the two Testaments : *Scrutamini Scripturas, ille enim testimonium perhibent de me* : Search the Scriptures, for those beare witnesse of me: These are the two Olive-trees, bringing peace to all beleivers, even the peace of conscience : These are the two Candlesticks standing in the sight of God, giving light to the Nations : These two witnesses, or Testaments (saith hee) were disgraced, corrupted, and suppressed; (nay, so suppressed & silenced as he was brent for an hereticke, that durst presume

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sume to looke upon them, kept close in a strange tongue, that they might not be understood; *Legends* and lying wonders supplying their places in Pulpits, and as suppressed, also killed. And to this purpose commeth forth *Censura generalis, ut mucrone censorio jugulare eos possit*, and cutteth their throats indeed: for the Author ordeineth all Translations but their owne to be burnt, nay, hee professeth, *He commeth not to correct, but to destroy them, controlling and calling in question every place of Scripture that disagreeeth from their traditions: And yet praised be God, we see with our eyes, as our predecessors have done in some ages before us, these witnesses rise againe upon their feete, and shine in their pristine glory: thus farre King James of blessed memory. To conclude this point with the saying of Nilus Arch-bishop of Thessalonica, To accuse the Scriptures is as great a fault, as to accuse God-himselfe, who is void of all blame.*

K. James to all Christian Mon. pag. 76.

Nilus de cau. dissent. pag. 21.

Of these points and others you may read more in the most learned discourse of the Religion anciently professed by the *Irish* and *British*, written by the most Reverend Father in God *James Usher*, Arch-bishop of *Armagh*, and Primate of *Ireland*.

And here you see how King *Henry the*

P p p

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Eight, and King *Edward* the Sixt brought in no new *Religion* amongst us, but restored the old, ancient, and *Apostolicall Religion*, suppressed for some yeeres by the Church of *Rome*.

By this it also appeareth, that most of the Doctrines before named, now taught & urged for Catholicke in the *Roman Church*, were neither the Doctrines of the other Christians in *Europe, Asia, and Affrica*, nor of the ancient *Roman, Easterne, Southerne Churches*, nor of *Gregory* the great, Bishop of *Rome*, who sent *Austen* hither, nor of the ancient Brittaines our fore-fathers.

For howsoever the *Romists* pretend antiquity, as the *Gibeonites* did to deceive *Josua* and the *Israelites*, in shewing old shooes, old clothes, old bread, &c. yet in this Treatise you may see their Doctrines to be new; as that there was no Vniversall Bishop above all Churches, and Councils before *Austen* the Monks time: Neither was *Transubstantiation* heard of, it was devised long after: Neither were Images worshipped, you have heard of their bringing in, *Priests marriages* were then as lawfull as now: The *Sacrament of the Eucharist* was administered in both kinds: neither were the

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the Laicks forbidden the reading of the Holy Scriptures in the vulgar, &c.

Thus I have thought good to publish some few Observations of mine owne, hoping some others out of their readings will adde thereunto: The Lord of his Mercy keepe us in his owne wayes, and call home such as are wilfully or ignorantly gone astray, and give them grace to receive the Love of Truth, that they may be saved: And this I aske for Jesus Christs sake, to whom with the Holy Spirit, three persons, and one God, be all praise, glory, honour, and dominion, now and ever more

Amen.

FINIS.